# The Vrinal of Physick.

Composed by Mayster
ROBERT RECORDE:
Doctor of Physicke.

15 48.

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# An admonition to the Readers.

Reade all, or leaue all,
So am I perfecte and steddye.
To reade parte and leaue parte,
Ys to plucke ẏ lymmes frõ the bodie.

BRITISH MUSEUM

¶ To the Wardens & company of the Surgians in London, Robert Recorde, Doctor of Phylicke, wyſſheth health.

WHen I cõſyder with my ſelfe, what daunger he doth enter that doth ought enterpryſe, which vnto mẽnes ſyghte and hearing ſhall cum: And on the other ſyde, how quycke ſyghted moſt folke ar in other mennes actes, and how prone to controll, correcte and rebuke all mennes doynges ſaue their owne: me thinkith a man can not be to circumſpecte, in auoydyng all iuſt cauſes of reproche & blame. Yet, ſyth there can be nothyng ſo well done, but ſum body agaynſt hit wyl rayle & ieſt, there is none otherway to auoyde all ſoche taũtes: but to lyue ydle, & to meddle wt nothyng. ſo that I may, as it ſemeth iuſtely thus cõclude:

Syth it is ſo
Procured by kynde,
What one can do
By wytte & mynde,
An nother therto

Sum faulte wyll fynde:
Yea lesse or mo
Shall not him blynde.
Better it is,
Thy penne to refrayne,
Then often this
To moue disdayne,
Thou shalte not mysse,
But feele sum payne.
If thou louc blysse,
Therfore abstayne.

But yet agayne consyderyng with my selfe, that if euery man shulde thus auoyde mennes tauntes, and refrayne too vtter truthe, for feare of mennes checkes, then shulde the hole worlde wander in ignorannte: and feele all the euyls that of it may ensew.

Knowyng also that no man is borne for his owne singuler cõmoditie, & priuate profyte: but that he ought to serue partely his parẽtis, partely his frindes & partely his coũtrye: so that he is not worthy to haue other parẽtes, fryndes, other coũtrye, that wyll refrayne to do them good for any manner occasyon, moche more for the besye brablyng of curyouse carpers, & fond mynded men.

so that

so that agayne I conclude wᵗ my selfe, though nott so semely as before, yet more iustly: that he that wyll be profytable to the cõmen welthe, must not regarde those curryish stomakes, which cã do nothyng but barke & brall: but must esteme them as vnmete to be cõsiderid of a wyse man, and moch more vnmete to be answered vnto. This wysedome may we learne of stomachouse horses, whiche contemptuously passe by the barkynge of curres, without countynaũce of feare, or token of reuengyng. But yet herein must boldenesse be temperyd, that hyt leade vs nott to enterpryse rashly, the thynge that maye be iustly blamyd, of wyse and sober men. so harde a thyng is it to kepe a meane, that menny doo fall into one faulte, whyle they laboure to eschew another.

The way therefore to auoyde both, and namely this rashe boldenesse, is wysely too ponder, what you take in hande, and not to enterpryse what so euer your fantasy shall leade you vnto.

And yet farther, not to trust to your owne wytte, when you haue duly (as you thike) wayd yt wᵗ your owne selfe,

But to refer youre enterpryse with the iudgement of hit also vnto sum other discrete, sober, wyse & lerned persone: which both wyll and can iudge of hyt, as hyt is worthy. by whose auctoritie, if thy worke shall be confyrmed, then mayst thou be bolde to let it go openly abrode, without fearyng any mannes checkes. For wyse, sober, and learned men wyll not condemne, nor blame hastely that thyng, that a wyse, sober, and lerned man hath approued and a-lowed. And if any other shall be moued for lacke peraduenture of lernyng and iudgement, to impreue any parte of it, and the soner if he regarde not, or truste not vnto thy autoritie: yet the autoritie of the persone vnto whō thou hast dedicate thy boke, may cause him to refrayne. if he haue any discre-tion. But if he be not only vnlerned, but also shameles, so that he wyl blame that he perceyueth not, & correcte that he knoweth not, and mysse interprete, that he vnderstandeth not: yea. or (as sum do) condempne that he neuer red: soche one and his sayenges, you maye safely neglecte. Wyth regardynge the

allowyng

allowyng of one wyse man, then the a gayn sayeng of a thousand soch men.

This thyng consyderyd, moued me to flee, not onely vnto one mans his counsell, whiche peraduenture myght seme to erre with me in iudgement, & the soner, if he dyd bere affectiō to me: but rather vnto the counsell of menny, not only beyng now in lyfe, but chefely of them, which though they be ded in body, yet thorough their excellēt worckes, shall lyue for euer. With those (I say) haue I consulted, and so nearely haue I followed their counsels, that I may rightly call this my writyng, rather their worke then myne. Wherby I myght be bolde to thynke that no men (which at least be worthye to be called men) wyll go about to depraue that thyng, that is alowed of so menny excellent clerkes, both Grekes & Latyns, besyde Arabitians & other. Yet I know that sum there be (I dare not call them men) which wyll seke in hit none other thyng, then what thei may rail at. but as for soch mōsters I force not what they say of me & my worke, syth I know them to be of that sorte,

which delyte to depraue nature & hyr workes, yea I may say, euen the God of nature.

Now therfore to leaue them, whose maner I nothyng regarde, & to resorte to you, whom I esteme as a company not onely sober, dyscrete and wyse, but also so honestly & ernestly affectyd towarde all good knowledge, namely, that which may be any helpe and furtheraunce to that necessary arte which you haue professed: that you wyll both kyndely & thankefully receyue the good wyll of him that hath taken any paynes for your helpe, in the sure vsynge of that excellente arte of Surgerye. whiche as hyt is an arte so necessarye, that without hyt, mannes health can not longe contynew: consyderyng the menny myshappes that chaunceth to men daily. so if any neglygēce or ignoraunce be espyed in any one minister of hit, by and by that faulte is imprached to the contempte of the hole arte. For the better and more certayner vse therof, nothing is more necessary then the exacte knowledge in Anatomye, to thentent you maye perceyue the hole

course

courſe of the vaynes, with the lyke diſtribution of the Arteries ioyntly paſſyng with them: and namely in ſoche places wher blood is vſed to be drawē: that an Artery be not strycken in stede of a vayne, & ſo daunger ſuccede in the ſtede of remedy. Agayne, the Muſkuls and ſynowes whiche cauſe ſenſe & motion, often tymes be ſo hurte and cutte in menny men, that other ſence or mouyng of the hurte parte, is loſt: which thynge if the Surgian do not know, & before hande make declaration thereof to the patyent, it chaunceth often that the pacientes impute the faulte to ſurgery: and ſo are occaſyoned to ſlaunder that moſt neceſſarye arte, bycauſe they are not taught to percepue the iuſt cauſe where it is.

Menny mo inconueniēces might wel be auoyded, & great cōmodities therby pcured, if ther wer ā exact boke drawē of Anatomy, wt the ſituation & vſe of euery parte: which thynge as I haue long mynded, ſo I entend ſhortly to accomplyſh, with goodly pictures aptely framed, if I may pceyue that you, for whoſe ſake I do it, wyll with as good

wyll accepte it, as I shall draw it. And in the meane season, for a token of my good wyll, I cõmend to your custody, & dedicate to your vse this lytle boke, which though it be small in volume, yet is it not small in cõmodytie. and consyderyng that for you it is profytable, not onely as it is to all other men, but also more peculyer: in so moch as oftentymes by the water, you may perceyue the mysorder of your pacyentes, not onely in transgressynge soche order of dyete as you shall with thaduyse of a Physition inioyne them, but also dyuerse other mysorders, in exercyce and other lyke, which myght not onely be a hynderaunce to the greife that you haue in cure, but also be an occasyon that the mysdemenour of the pacient, & the hynderaunce of health that cummeth of him selfe, be imputed to you, as it often doth chaunce.

Furthermore, you may lerne by the syght of the water, to iudge whether there be in the body any abundance of corrupte mater, which doth contynually, as it is oftẽ sene, minister superfluous excrementes to the greued mẽber.

And

And so procure that mater by sum inwarde medicyne, with the counsell of sū lerned Phylitiō, to be remoued: that it be not a long stay against your cure.

Furthermore, by the water may you coniecture, how moch the payne of the sore doth greue the pacyent, & whether it be lyke to cast him into any Ague or greuous cōuulsion. For that oth sundry tymes happen, that an outwarde sore may cause an Ague, by his fyrie inflammation. which if it do follow, and be not by wyse counsell in tyme resysted, it may breede to the farther inflammation of the sayde sore: and so consequētly not only procede to a more diffyculte state of cure, but also to torment the pacyent with such intollerable payne, that moch slaunder may redownde to the Surgiā therby, though his diligēce deserue rather gret thanke then blame.

Menny thinges also ar there, wherby it may appere, that great & dyuerse cōmodyties are to be getheryd in the vse of Surgery, by the obseruyng and due markyng of vrynes. Of all which if I shuld wryte peculierly, it were sufficient

ficiēt mater for a large boke. wherfore I wyll for this tyme say no more, but only desyre you w̄ as louynge a mynde to accept thys my paine, as I haue of a good wyll taken it, for the cōmodytie both of your companye, & also for the profyte of the hole commyns. whiche thynge if I maye well perceyue, there shall not want any good wylle nor yet paynes in me to further your studyes, & so helpe your laboures: in any soche kynde of knowledge, as other I shall thynke meete for your arte, other you youre selfes shall be desyrouse to haue wrytten, and set furth, as most may be to your cōmodytie and contentation. which paynes I wyll the more gladly take, to prouoke you to refuse soche tryfelyng bokes, as are set furthe in to great a nomber: and that rather for the aduauntage of the Prynter, then for the furtheraunce of mannes health. which bokes, though my trust be that most parte of your companye, of a iust consyderation doo refuse as vayne and disceytefull: yet I can not chuse but thynke that sum other of youre compāny, whiche are yonge and desyrouse

of

of straunge experimentes, doo ouermoche credit, and followe to boldely.

And yf you be desyrouse peraduenture to knowe their names, consyderyng that by nampnge them, I might prouoke the myndes of sum men rather to malyce them to a mendement: I wyll lette theym passe tyll a nother tyme, desyrynge you to trust moast in the meane season to Johan Vigo, that good Surgyan: whiche as he is translate by the dilygent paynes of Bartholmew Traheron, is moast surest for you to follow in the arte of surgery: & in manner alone for any other that I know.

Howbehyt, in Physicke sum other haue taken commendable paynes: whose desyre, as I iudge to be, to profyte the commens, and to ayde the vnlerned, so I trust they wyll foresee that there shall no faute escape theym, that may any wayes cause errour to increase. But contrarye wayes wyll so imploy their studies, that soch thynges as be nedefull in knowlege, maye be so

be so truly & aptely set furth, that men shall perceyue them selfe well ayded there by. And in this doyng, as I wolde be glad to exhorte all lerned men, studiously to set furth soch necessary knowlege, so I wyll promyse my helpe in the furtheraūce of the same: so that I mai vnderstād, that they which by it might enioy cōmodytie, are so desyrouse to receyue it, & glad also to study it, that the setters furth therof, may thynke their paynes well bestowed. And agayne, if there be soch discretiō shewed in the reding & vsyng the same, that it may not be thought more inconuenyence, then profyte to ensewe thereby. in whiche thing, as touchyng Surgery, your discreate circumspection may helpe very moch. vnto which, as I do surely trust, so I thynke it vnnedefull to geue you any further admonition by this wrytyng, but with ernest affection, commytte you vnto God / whiche is the right enstructer of all true knowledge,

Fare you well.

¶ At my house in London.
8. Nouemb. 1547.

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# ¶ The preface.

Though the vnsacyable gredynes of the couetouse men do mēny & sundry ways hurte, yet sū ways it may do no lesse good, yf mē wyl not dysdayne (as they ought not) to vse hyt in soche sorte as I shall shew you.

The good vse of a couetous example.

But bicause that vnsaciabelnes is neuer satisfied, but besyde thowsandys of meanes inuentyd all redy to quēche ẏ vnquencheable gredynes, hyt sekyth & findyth dayly newe and newe meanys vnnumerable, so that hyt were an infinyte laboure to declare them all. I wyll wyttingly & purposidly ouerpasse the greate rablement, only taking one generall sentence, whyche shall supply the stede of all the reste.

Vespasiane, one of the greate scole maisters of auarice, whiche cowld pyke oute profyte of euery thynge (yea,

euyn of mennys vryne) tawght his scolers (I mene ẏ hole courte of couetouse persons) thys lesson ensewynge:

LVCRE YS SWETE, AND HATH A GOOD SAVOVR, THOVGH YT CVM OF VRYNE, DYRT, OR ORDVRE.

Thys sentence, yf hyt be wythdrawē from the fylthy lucre of vnsaciable couetousnes, where in hyt is detestable, and employed rather to the dewe lucre of mānys sustinaūce, then is hyt becum tolerable. But yf hyt be referryd to the necessary lucre of mannys helthe, then ys hyt greatly com̄endable. ¶ If there can be then any com̄odite for mannys helthe, getheryd out of vryne (as there maye be muche) were it not a great rebuke vnto all mē that they shuld be found neglygente in sekynge of that thinge which shuld do good, both to them selfe and other? seynge the couetouse are so diligent in sekynge for that thinge, whiche shall profyt nother them selfe nor other? And the rebuke is so muche the greater

ter, if they shal be founde more slouthfuller in sekinge for this necessary cõmoditie in a case so laudable, then are the couetouse in a superfluouse desyre in a case so execrable.

But in as moch as this thinge (by reso̅ it is not plainly set furth, is no lesse difficult to be studied, thē it is necessarie to be vsed, the ignoraũt may haue sum excuse, I therefore in the name of many other, haue takē this paynes on me, to set forth this thinge so playnly, that ignoraũce can haue none excuse. Ignoraũce set a syde.

But that no man shulde doubte of the truthe of this treatyse, or of myne entent in puttyng furth the same, rather in this our englisch tong, then any other, I shall breefely shew reasons of bothe. Fyrst for the truthe of it I wyll boldely speke, knowyng for certayne that no man that can iudge it, wyll otherwayes other thynke or say of it, but that it is as trew as mannes knowlege can deuyse it. Namely, syth it is written according to the myndes of the most excellent writers of Physicke, bothe of the Grekes and of the

Latyns. I meane Hippocrates, Galen, Aëtius, Aegineta, Philotheus, Theophilus, Actuarius: also Cornelius Celsus, Plinius, Cõstantinus Africanus & Clementius Clementinus, with other mo. Conferryng also with these, Auicenna, Egidius, Polidamus and suche lyke: But with what temperance and moderation, they that ar lerned may perceyue. These haue I folowed chefely in the Judicialles.

And in the vse of medicine and dyseases touchyng vrine, I haue ioyned with them, Dioscorides, Quintus Serenus, Columella, Sextus Platonicus & dyuers other. Now if there be any man that douteth of the truth of those writers in this thynge, I force nott though he doubt also of my truth in the same.

But now as touchyng myne entent in writyng this treatise in the englisch. Thintent of the autor. Though this cause might seme sufficient to satisfy many men ỹ I am an englysh man, & therfore may most easely and plainly write in my natyue tonge rather then in any other: yet vnto the

that

that know the hardnes of the mater, this answer shuld seme vnlykely: consideryng that it is more harder to translate into suche a tonge, wherein the arte hath not ben written before, then to write in those tonges that ar accustomed, and (as I might say) acquainted with the termes of the science.

Nother is it so easy a thing (as sum easy occupyed folke do thinke) to translate well. For vnles that a man be able to perceyue not onely the wordes, but also the phrase and kyndes of speking of the tong, out of which he doth translate, he shall not be well able to translate. And if any man do not beleue me in this, I say no more, but let him proue it, and he shall so fynde it. I could shew furth here examples sufficient, sauyng that I delyte not in blamig other menes diligence, which we shuld rather commend, syth they dyd, after their abilitie, labour to profyte many, yea the hole cõmunaltie.

To ouerpasse this, and to shew breefely the most vrgent causes mouyng me to this enforcement. I am sure, there

are

ar but few that euer sought coũsell for their helth, but they know that ꝑ commẽ trade to attayne to the knowledge of the disease, is by ꝑ Judicial of vrine, though not alone, yet as the prĩcipall. And lykewyse as there is not any thĩg so good, but the abuse of it may cause harme to ensew of the same: So this Judiciall of vrines, though it be a thyng hyghly to be regarded, yet if it be vsed rashly without cõmunicacion, or other sygnes knowen therewith, might cause (as it doth often) som error to be in the sentence of the Physicion, though he were right excellently learned: not so moche by the ignorãce of the physicion, as by lacke of knowledge in the pacient, which shuld enstructe the physicion in soche questiõs as he neded to demaunde of him: and not to looke that the physicion shuld tell him all thynges at the fyrst syght, more lyke a God then a man.

So that if there be any physicion so arrogaunte, that he wyll take vpon him to tell all thynges alone, & wyll not here the pacĩēt speke, specially not knowyng

knowyng the partie before, neither seyng other sygnes but the onely vrine, as I dare boldly pronounce that soch a man is vnworthy to be called a physicion: So it shalbe good for all men, not to trust to the iudgement of soche one. for by soch mysuse in this thyng hath not only moch harme chaunsed vnto the pacientes, so that it hath ben thoccasion of many mēnes death, but also very moch reproche hath ensued to the hole estate & order of physicions and hath caused that excellent & most necessary arte to be contempned, deried, and lytle set by.

To auoyde the more better this inconuenience, I haue writen this lytle treatyse to all men in commen, that they may lerne to haue sum knowlege in their owne vrines, and therby may be the better able to enstructe the physicion, in this thyng at the least, what sorte of vrine they haue made from tyme to tyme, syth the beginnyng of their sycknes, and sumwhat before. And also what sort of water they wer wonte to make customably in their

The vse of this booke.

helth: so that if men wyll be diligent to marke their water in tyme of helth, they shall not only be able to enstruct ỹ physicion (as I haue sayd) but shuld be also able to perceyue the cause of the disease sumtymes before the grefe cum, & so by the counsell of sum discrete physicion, auoyde the sycknesse before it be fully entered: yea, and by dew markyng of their vrine, they shal perceiue from tyme to tyme, how they shall gouerne them selfes in meates & drinkes, in exercyse and rest, & lyke other thynges, so that thereby they may eschew both the diseases and also the causes of the same.

Now what a commoditie this may be to all men, and what thankes he hath deserued that hath taught this so great a commodytie to all men in generall, I remyt it to euery mannes owne iudgement.

And thus (as you may pceyue) I haue declared the causes of this my paynes takynge, to be for the profyte of the hole commens indifferently. How be it, if any meane learned physicion

shal

shal vse it to his any lytle helpe in iudgement, I wyl not enuy him, but wy be the gladder, the moze nomber of mē I perceyue to take pzofyt by it.

I am sure that the true iudiciall of vrines, accozdīg to the mynde of Hippocrates, Galen, and soch lyke, is very harde, though not to excellent clerkes, yet to the meane sozte, partely by reason that it is wzitten so dispersedly in their wozkes, & not in any one booke peculyerly & sufficiētly: and partely by cause that sundzie wozdes vsed in the same (as in the rest of physicke) ar obscure to them that haue not ben exercysed (in maner) in all kyndes of lernynge, and that with the knowledge of both the Greke and Latē tonges. Therfoze I trust that this my paines shalbe sum helpe also to thē that lack the exercyse of soch study & knowlege.

The difficulte of iudgement yn Vrine.

But bycause there is a cōmen sayeng in the mouthes of many mē now a dayes, that it is a pzofanyng of lernyng, & a meanes to bzing it in to contempte, so to set it fozth in the vulgar tonge, that euery man indifferently may

may rede it & study it. To this I wyll brefely answere, that this sayeng is not only agaynst many great learned mennes actes and examples, but also agaynste manyfest reason: besydes that it encludeth a pernicious kynde of coũsell. For if euery thyng shulde be put awaye, or lefte vndone, that euyll men coulde peruerte and vse to an euyll purpose, so shulde we haue no good thyng remayne. meates & drinkes must be taken away, bicause many abuse it. And bycause euyll men do abuse bothe eyes & tonges shal all men therfore plucke out their eyes & their tonges? Bycause many men do abuse lawes and auctoritie, shall men expell lawes & hygh powers? Many a womã hath ben defiled vnder cloke of cõfession, & shuld we therfore refuse the good vse that is in christen confession? Many euyl mẽ & heretikes haue misse enterpreted goddes worde, yet ought godes word neuertheles to be taught vulgarely to all men. Though Cardinalles & mõkes haue practised to poyson men euẽ with the very sacrament

Thanswere vnto it.

of

of the aulter: yet no mā wyll be so mad therfore to eschew the vse of that blessed sacramēt. And yet al this folowyth if men alow that commen sayeng aboue wrytten. better menes it were to set furth publykely, all that myght do good to ỹ publyke wealth, & straightly to punysh ỹ abusers of them, rather then to punysh good men & good thynges, bycause ỹ euyll men offende. It is a lyke error to that sorte of doctrine, which condempned wyne as an euyll thyng, bycause that many were made dronkē with it. ¶ But to leue this, & to cum more particulerly to the mater What is lernyng vnlerned, or knowledge vnknowne? any thing els but a vayne name? Lernyng then encreseth most, when it is studyed of most: & lernyng then triumpheth most, when it hath most fauorers & folowers. & then doth ygnorauncе (lernynges enemye) reioyce most, when lernyng reygneth in fewest, and blyndnes ruleth most. so that then is lernyng most profaned, contempned and hated, when she hath most enemyes: that is to saye, when

most

most men ar ignoraunt : for that olde sayeng shal alwayes be trew. Lernyng hath none enemye, but the ygnoraũt

Plutarche his scentẽce

Aske that great clerke Plutarche what his mynd is in this: whether the Judiciall of helth be a mete thyng for euery mã to study: and thou shalt here him answere: that shame it is for men to obserue the cryeng of crowes, and soche lyke thinges in beastes and byrdes, whereby men iudge chaũge of wethers, and to be negligent in marking mocions within them selfe, and alterations preparyng vnto sycknes: yea he requyreth so exacte knowlege in euery man appteinyng vnto helth, that he noteth it for a great rebuke, & calleth it vnsensyblenes in a man, if he be so ignoraunt that he shal nede to aske of ye Physicion, what meates are best for him. And to aske, what meates shall best disgest in him, is as vncumly a question (sayth he) as to aske, what meates ar swete, sower, or bytter, and soche lyke. yea beyond all this, he requyreth in euery man the knowledge of his owne pulse, which is a thyng

harder

harder then ỹ iudicial of vrines. Now if you requyre exãples, the hole worid is full of them. They that wrote in Greke, wrote in their owne vulgare tong: & so dyd they that wrote in Latyn, wrote in their commen speche. Besydes that, haue we not infinite exãples of lerned mẽ in Germany, Fraũce & Spayne, which wrote of Physike in their own tõge? yea, is not our own England full of exãples? How many bokes of practyses, how many Herballes & other lyke bokes of Physicke hath there ben put furth many yeres passed? And yet vnto this day do not lerned wyttes sleepe. How moch is all England bounde to that worthye knyght, & lerned clerke, syr Thomas Elyote, whiche tooke the paynes to buylde a castell of helth for all Englishmen (besydes many other goodly bokes that he hath put furth in the vulgare tong) wherby a man may lerne bothe to gouerne him selfe so, that though he escape not all sycknesses quyte, yet he shall eschew the great daungers of them. England may reioyce

Examples of wryters in the vulgare tonge.

Syr Thomas Elyot.

ioyce of soch a knyght: yea, England hath to few that followeth soch example. But if Englande hadd as many welwyllyng doers, as she hath cruell and spytefull disdayners, then were England the flower of al Realmes in the worlde.

Now wyll I leue this and drawe nerer to my purpose, and wyll desyre all men that shall rede this booke pacientlye to bere with my boldenes, and thankefully to receiue my good mynd. And if there shalbe found in this boke or in any other that I shall put furth any small error or ouersyght (for great errors I dare say there shalbe none) I shal desyre al them that shall so fynd or thynke, to aduertyse me therof by worde or writyng, and I shalbe redy not only to render condygne thankes, but also, other to amende dewly, that shalbe thought a mysse, or els to yelde resonable lernyng for the prose of the same. ¶ And now to make an ende I wyll desyre euery man sobrely & discretely to vse this my booke, not abusyng it to the tauntyng or checking of

An exhortation to the Reader.

other

other men: nor to gether boldenes & truſt in their owne knowlege, further then they ought.

And lyke wayes I ſhall exhorte all men, not to mocke and geſt with any Phyſicion (as ſum lyght wyttes do) temptyng them with Beaſtes ſtale in ſtede of mēnes Urine: other bryngyng to them mēnes water for womēs, and ſoch other lyke thynges. For in this doyng they deceiue not the Phyſicion but them ſelf. For a mānes water to be lyke a womans, it nede ſeme no ſtraūge thyng. How be it, agayne, there is notable difference, in ſo moch that that water which in a man declareth certayne helth, if it were a womans, might declare ſum diſeaſe. and lyke wayes that that in a woman pretendeth helth, if it were a mans water, it mought betoken ſyckenes. And if a mans water and womans be lyke and betoken both diſeaſes, thoſe diſeaſes may be dyuerſe, and not one. yea. ii. mēnes waters beyng both lyke ſhall not declare alwayes one greſe, excepte they agree alſo in age, dyet, exercyſe

ercyse and lyke other thynges.

Also that a beastes water may be lyke a mannes (the mannes sycknesse beyng thereafter) Hippocrates wytnesseth, and experience techeth, as I shall declare hereafter. Therfore if you seeke the pacyentes health, looke that you receue the vrine dilygently & as sone as you can present it to the Physicio, and be diligent to enstruct him in all thynges that you can, and that he shall nede to aske. And so no doubte, you shall receyue great commoditie of that arte, to the helth of man, and the glory of God, which hath geuen soch knowledge vnto man.

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## ¶ Of the diuision & order of this booke. The fyrst Chapiter.

BIcause that nothynge done vnorderly cann be well vnderstanded of the reders, & euery thige the better ordre it hathe, ẏ beter it may be vnderstand, and also moche more easely be remembred, when the ordre of it is well and certenly knowne. I haue therfore digested this boke into a certayne and orderly processe, which I shall here set furthe to thentent that you may rede, as it were in grosse, the whole booke, and thereby kepe it the better in remembraunce. The summe of this boke

i. Fyrst therfore I wyll declare the nature of vrine, what it is, and how it is engendred within man, and how it passeth furth from man.

ij. Necte, of the ordre of rexeuyng it with vessell dew. And of the tyme and place meete to consydre it.

Thyrdly, how many thynges ar to be cõsidred in vrin: & how many ways they may be altered in a helthful man.

Fourthly, what significations & tokens may be gethered of vrine, concernyng any alteration in man, other paste, or present, or to cum.

Fyfthly, to what vse in medicine vrine may serue, and of other good vses of it to mannes commoditie.

And last of all, I will declare certayne diseases touchyng vrine, which other let it, or cause it to voyde vnwyllyngly: with the medicines and remedies meete for the same.

## How vrine is engendred in Man, and how it passeth furth. The.2.Chapter.

AS vnto them that ar lerned, & know by the art of Anatomy the situation of the partes of man, and the naturall office of euery parte, it is eyse ynough to perceue the original generation and cause of vrine without any example, so vnto theym that nother knowe the situation nor offyces

offices, no nother yet the names of the partes of mannes bodye, it is scarse possyble to make them to perceue the generacion of vrine without sum sensible example. But bycause it is very harde to fynde an artificiall example, whiche can a lone duly expresse this worke of nature, I wyll vse therfore an example of a natural worke, which shall expresse in menny poyntes this thyng, though not in all: for sothe can there none be, but the thyng it selfe. And in as mochе as this example is not easy to be vnderstand of all men, though the most parte do now a daies partely know it by experience of fyndyng springes of waters. I wyll fyrst propose an artificial example, to make the other bothe ꝑ beter to be perceued

It is daily sene in distillyng of waters, that the temperate heate of the fyer doth seperate the purest parte of the iuce frō the herbes, & also from the grosser iuce. This by natural lightnes is drawen into the hed of the stillatory wher by the coldenesse of the helmet it is made sumwhat grosser, & so thorow

An exple of stillyng.

naturall heate descendeth and passeth furthe by the pype of the stillatory.

Thoriginal cause of sprynges.

And as the arte of man vseth to make this water, so doth nature vse to make the water of sprynges, wherof cum all ryuers, stremes and flouddes, excepte the see. For seyng the erth is not parfectly sounde and thycke of substance, as stones and sum wooddes appereth to be, but is hollow and full of holes as you se that corke is: so that the ayer which by his subtylnes perseth euery neuer so lytle a hole, entreth & fylleth this hollownes, nature so ledyng it, bycause no place shulde be emptye / in whiche place by the coldenesse of the erth, the ayer is turned into water, as you may see in walles and pyllers of stone, namely of marble, how the coldnesse of the stone turneth the ayer into water & hangeth full of drops, which sum tyme tryckle downe a pace, as if they dyd swete. So when the erth hath turned the ayer thus into water, then doth it dropp downe & gethereth to gether, and so runneth out as it can fynde or prepare way. As longe ther-

fore

foꝛe as there is hollowneſſe in that place, with ſoche ſoꝛte of coldeneſſe, & none other let, the ſpꝛing of water ſhal neuer ceaſe. But and if the way by any menes be ſtopped, then the water toꝛmoyleth and laboꝛeth, other to expell that let, oꝛ to make a new way.

Now this water beynge thus engendꝛed of the ayer, which hath no taſte, is alſo naturally without all taſte/ but the taſt that it hath, is the taſte of the vaynes of erth oꝛ metall, by which it doth rũne. And that is the cauſe that ſum waters are ſweete, & ſum ſower, ſum freſh, and ſum ſalte, & other ways dyuerſely tayſted: ſum alſo ar hotte & ſum colde, and with other lyke qualities endued, accoꝛdyng to the ground wherby it paſſeth: But of this I wyll not now ſpeke, bicauſe I haue appointed foꝛ it a peculyer treatyſe, if God graunte me tyme. Onely this I ſay now, that a man that is experte, can by ỹ colour, taſte, and other qualities of the water, which he ſeyth, tel what vaynes of earthe oꝛ mettalles is in that place whence that water cũmeth

The cauſes of diuerſite in taſte of Water.

though he see it not.

And this water is expelled out of his fyrst place as vnprofytable there to remayne / and yet when it is cum furth thence, it is good for dyuerse & sundry vses. Thus may we thynke of the generation & vse of vrine or mans water. It shall not nede here to reken exactly the places, causes & thordre of the .iij. cõcoctions which go before the generation of vrine / but it shall suffyce to tell brefely, that of the meate & the drynke together concocted in the stomake, is made rude bloude (if I may so cal it) which rude bloud is wrought agayn and made more perfecter in the lyuer: and thyrdly yet more purifyed in the hollow vayne / where the vrine is separate frõ it, as whey frõ mylke: but yet may not exactly be called vrine tyll it cum into the raynes (or kydnes) which draw it out of the hollow vayn by a certayne naturall power restyng in them / And then doth the raynes (or kydneys) alter it parfectely into vrine, as the coldenes of the ground turneth ayer into water. But you must take

The generation of vrin

this

this comparison or similitude too be spoken of the alteration it self & not of the cause. Now whan vrine is this made, lyke to the facyon of water, as I sayde, then as the water passeth furth from his fyrst place, by yshewes outwarde, so doth the vrine descende from the raynes by certayne vaynes (as it were) called water pypes, and runneth into the bladder: frō whence at due tymes, it is expelled furth if the way be not let. So that you may compare the raynes to ỹ hed of a cūdyte: the water pypes, to the cūdyte pypes: the bladder, too the cundyte: and the shafte to the cocke of the cundyte.

And further as the water doth declare by taste & colour, the qualyties of the erth, or vaynes of metall, wherby it runneth and from whence it cummeth: so the vrine by coloure & other wayes, declareth of what sorte the places that it cūmeth thorow, & humors that it cummeth from, are affected.

And yet not onely serueth for this, but also as the water though it deyte from the erth, as superfluous in that place, yet in other places and to other

purposes it is greatly profytable. So the vrine, though it be expelled as a superfluous excrement, yet besyde this commodytie of iudgement, whiche it geueth of the partes that it cummeth frō, it doth also serue for dyuerse vses in medicine, and other good commodyties: of which both I wyll anon orderly wryte, after I haue declared certayne thinges appertaining to the dew iudgement of it.

## Of the Instrument and partes by which Vryne is engendred and passeth, marke this fygure folowyng.

A. is the lyuer.

B. the hollow vaine.

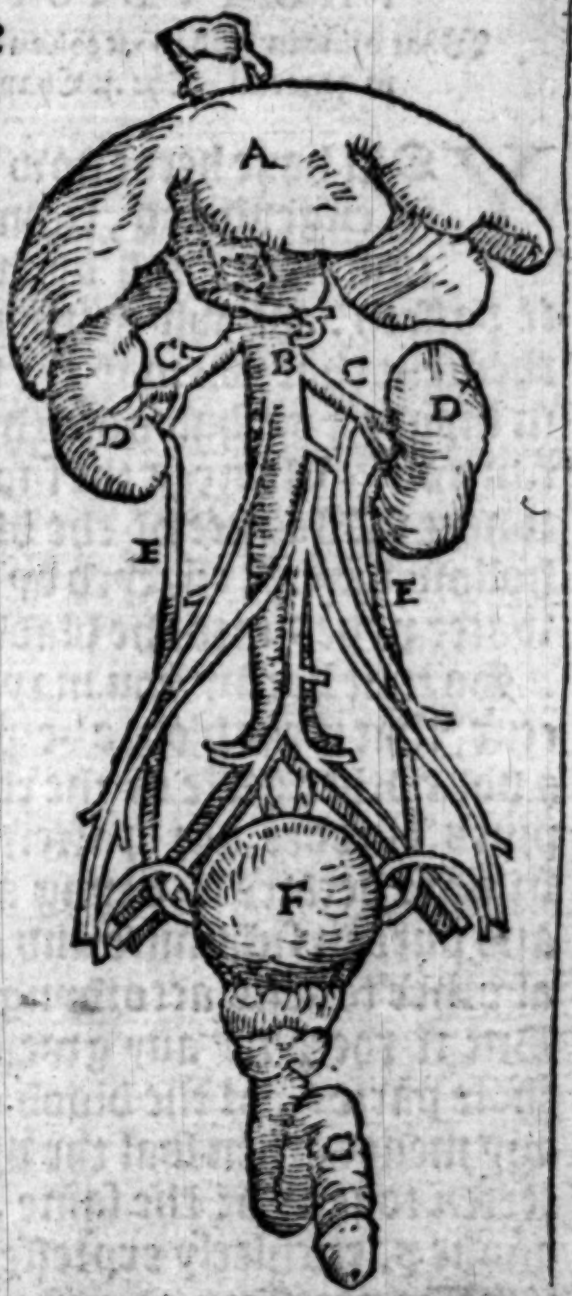
C. vaynes by whiche the reanes do draw ȳ vrine, and therfore be called suckyng vaynes

D. ȳ renes

E. the water pypes.

F. is the bladder.

G. ȳ spoute of the yarde.




All the other partes besyde, appertaine to Generation and seede.

## What vrine is, and what tokens it geueth in generall. The .3. Chapiter.

YOU haue herde now how vrine is engendered, from whence it cummeth, and by what places it passeth. the which thynges all to thentent that you may the better kepe in mynde, you shall note this shorte diffinicion. Urine is the superfluitie or wheye substaunce of the bloude in the hollow vayne, cõueyed by the renes & water pypes into the bladder.

The diffinicion of Vryne.

So that hereby you may plainly perceue, that if the bloode be pure & clene, & none other greefe in the renes, water pipes. bladder, nor sh afte: then shal the vrine so declare it, beyng also parfecte and pure in substance and coloure and al other tokens accordyng to the same But if there be any greefe in any of those partes, or the blood corrupte by any menes, then shal the vrine declare certen tokens of the same, as I shall anone particulerly expresse. But fyrst it shalbe necessary to instruct you of the vessel, place & tyme meete to iudge vrine, & of the maner of receuyng it.

Of the forme of the Vrynall, and of place and tyme meete to iudge vryne, and how it shuld be receiued. The .4. chapiter.

THat vrine shuld be kepte to see, which is first made after mydnyght cõmenly, or namely when the pacięt hath slept lõg. but you must take heede (whether the pacient be mã or woman) that they make not their vrine in a nother vessell fyrst (as many vse to do) & then powre it in to the vrinall when it is setled, for that causeth moch deceite & erroz in the iudgement of it. And if that the pacyent can not well make it in the vrinall, other by wekenesse, or any other cause, then let them make it in an other vessell, but se that it be clene & dry: & as sone as the water is made, powre it furth streight wayes into the vrinall all together, & leue no parte of it out, as sum curious folke do vse to put the clere parte only into the vrinall & cast a way the dregges: as though it stode not with their honesty to bryuge soche foule gere to the Physicion, other of any lyke folysh mynd. Powre it therfore in wholly, and let not the vrinall stand open,

The order to receyue vryne.

namely in a dusty place, but stopp it close w a gloue or other lether, & not with cloth, paper, nor hey, and let it be brought to the Physicion within vj. howers at the furdest: for after that tyme it can not well be iudged.

The vrinal. Now as touchyng the Urinall, it shulde be of pure clere glasse, not thyck nor greene in colour, without blottes or spottes in it, not flat in the bottom, nor to wyde in the necke, but widest in the myddell and narrow styll towarde bothe the endes, lyke the facyon commenly of an egg, or of a very bladder beyng meturably blowen (for the vrinal shuld represẽt the bladder of a mã) and so shall euery thyng be sene in his dew place and coloure / if nother the grossenes of the vrinal, nother the colour, nor spottes shal let the true syght of the colour, and substaunce of the vryne, and the contentes of it / nother the dyssorme facyon of the vrinall shal alter the regiõs or romes of the vrine.

The place. Lyke wayes concernynge the place meete to behold vrines / you must loke that it be nother to darke, so that your syght

ſight ſhuld not diſcerne parfectly other the coloure, ſubſtaunce or contentes for lacke of lyght: nother yet that your ſyght be likeways deceued, if the place be to lyght, as in open lyght or bemes of the ſunne.

Beſydes this alſo muſt ye marke the tyme dew to behold vrines: but bycauſe there can no one tyme be aſſygned certayne and exacte to iudge all partes of it, I wyll breefely ſhew the order of the thynges to be conſydered in their tyme. The tyme.

Fyrſt, when the vrine is made, whyle it is yet ſumwhat hotte, you ſhall conſyder the coloure of it: for that may beſt be deſcerned then, and lyke wayes the thycknes of the ſubſtaunce of it: which if it be meane, ſhall then be beſt ſene. All other thynges, as the bubles, & the contentes ſhalbe beſt iudged ſumwhat after when the vrine is ſumwhat cooled, and they be duly ſetled in their ꝑper places.

## How many thynges ar to be conſydered in Vryne, The 5. Chapiter.

NOw leuyng this as a breefe inſtruction, of the generation of the water or vrine, and of the maner of re-

of receuyng it in vessels due, with tyme and place meete to consyder it. I wyll particulerly declare how many thinges ar to be consydered in it, which ar commenly named .iiij. that is the substance, the colour, the quantytie, and the contentes: and the sauoure thereto may be added as the fyfte: to the whiche .v. if you shall ioyne stablenes & order as .ij. accidētes cōmen to the first .iiij. thinges but yet no lesse to be cōsidered then thei, then shall you iudge the more certenly.

Stablenes

Stableneſſe is called, when the vrine continueth certen dayes together of one sorte. And if it alter euery day, then is that called vnstableneſſe or chaungeableneſſe, to which thyng ordre doth appertayne: For ordre is the folowyng of one thyng after an other, as blacke coloured vrine after whyte, greene, or paie. I meane not, bycause that so it ought to folow, but onely that you must obserue how it doth follow. For blacke vrine doth nott sygnify the same, if it follow after greene vrine, as it doth, if it follow after white vrine: so that the ordre ought also to be marked..

Vnstableneſſe.

Order.

But

But now to retourne to the .iiij. fyrste thynges. Substaunce is called in vrine, the vrine it selfe in respecte of the thykneſſe or thynneſſe of it: so that there ar .iij. sortes of substance in vrine: thicke thynne and meane. Thynne substance is called, when you may perceiue wel the ioyntes of your fyngers through the vryne. And contrary wayes it is called thycke, when you can nott well see your fyngers through it: and that that is in the myddle betweene extreeme thycke & extreme thynne, is called, meane.

Substaūce
Thynne.
Thycke.
Meane.

Colours ar dyuerse, but the principal are these. vj. whyte. pale. flaxen, yellow, red and blacke. And all the other colours ar contayned vnder these. vj.

Coloures.

As vnder whyte, ar contayned clere as cristall, whyte as snow, & pure as water which .iij. are lyght whytes. Then are there other .iij. more darker, as mylke whyte, clere lyke horne, and grey. After whyte, followeth pale coloure, & then flaxen, after it followeth palew, & then yellow, which may be called golde, for it is the coloure of pure golde. After it followeth lyght saffren, & then saffron.

Lyght white as Cristall
lyne. snowy
Watery.
Darke whytes/ as milkewhite
horny. gray.
Pale/ Flaxē
Palew/ yellow.
Lyght safre

Safferne colour. Claret colour. Red. Crymsyn. Purple. Blew. Greene. Oy'ye. Ash colour Blacke.

saffren, then claret coloure, & then redd: after it crymsyn, and then purple, and then blew. Then is there greene of dyuerse kyndes: as light greene, greene as grasse, starke greene, and darke greene. There are also oyle coloures (that is popigey greene) of .iij. sortes, as of greene: lyght oylye, starke oylye, & darke oylye. After these is there asshy coloure, lyke vnto led: and after it (as last of all) cũmeth blacke, & these be the cheefe coloures.

Quantytie Moche. Lytle. Meane.

Now as touching quantitie, it is also in .iij. sortes, moche, lytle, and meane. Then is it called moche quantytie, whē it exceedeth the measure of a mans drinkyng: and then is it called lytle, when a man pysseth lesse then he drinketh. And ỹ is meane, when a manne s pysyng and his drinkyng is of lyke quantytie. Al this must be considered by dew proporcion.

Contentes Sedyment Sublation Cloude.

The contentes ar al thinges in the water, that be of another matter and substaunce particulerly, then is the vrine: as the sedyment or grounde, the sublacion or swymme, & the cloude. To these ar added other dyssorme cõtentes, lyke herys, lyke huskys, lyke bran,

and

and soch other. And also the crowne of the vrine, with the bubbyls, and other thynges swymmyng on the top of it.

For the better vnderstandyng of these contentes, you must note, that the whole vrine from the top to the bottome, is deuyded commenly into .iij. romes or regions. The lowermost is the region of the grounde or sedyment: so that the groundes or sedymentes ar the contentes that occupy the lowermost region: or yet more properlye the sedymente is called a certen substance of grosser matter then is the vrin, lyke to a quātytie of very watery flewme, which fleteth a lytel aboue the bottom of the vrine: but if it be so lyght, that it swym in the myddle region of the vrine, then is it called the sublation or swym. And if it be yet more lyghter, so that it doth fleete in the highest parte of the vrine, then is it called a cloude: whereby you may perceue that the grounde, the swym, and the cloude, are but one thyng in substance, & differ only by lyghtnes and hefte, and taketh his name accordyng to the region that it occupyeth. But yet agayne note that

Grounde Sedyment

Sublation Swymmy

Clowde

euery one of the .iij. regions is farther deuided into other partes also, wherby you may know exactly how far all contētes differ from the iust roume of their regiō: so that the whole vyne must be deuyded into a xj. iust partes, of which the nether region occupieth .iiij: the .v. is the voyde roome betweene that and the myddle region, which conteineth .iii. more. that is to say, the syxte, seuenth and eyght. And then the nyenth is a voyde roume betweene the myddle regyon and the hygheſt: which hygheſt regyon, conteyneth the other two partes that remaine, that is the tenth & the leuenth,

as this Fygure sheweth
whyche here after
folowyth.

Crowne.

Bubles.

Above these iij. regions, about the very brinke of the brin you may see a certen ryng as it were going about, & that is called the crowne. Highest of al thynges in the brine are the bubbels, which other go about with the ryng only, or els fleete in the myddell of the brin only, or els bothe. Yea, sumtyme they couer all the whole topp of the bryne. Beside these is there often tymes as it were a flotes, or fattynes on the topp, and sumtymes certayne spottes onely which are lyke to droppes of oyle. And these commenly ar the whole contentes. For as for grauell or stone, or any lyke thyng is conteyned vnder the name of

Fattynesse.

dyffozme contentes. You shall also vnderstande, that in the contētes must the substaunce, the quantyte & coloure be obserued. The substaunce is other equall oz vnequall. Equall substaunce is called, when the grounde, swym oz cloude (foz to them apparteyneth this consyderation) is not tattered and dispersed, but iustly knyt together. Vnequall is cōtrary, when it is thynne in one parte then in another, oz flytte red cut, and not suantly and vniformly ioyned together. The quantyte must be consydered in respecte to a meane, which if you know well, then may you soone iudge that to be ouer moche, that is moze then it: and that to be to lyttle, that is lesse then it. But this meane quantyte must you lerne of a parfyte whole water, & best by the teching of sum good physicion. Of coloures I haue spoken before sufficiently foz their varyetie.

Substaūce.
Equall.
Vnequall.
Quantytie

What a parfyte Vryne is, and also how many wayes all partes of the vryne may be altered in a helthfull man.
The .6. Chapiter.

Now

NOw that you know the differẽce of soche thynges that ought to be cõsidered in vrine, before you shall lerne by consyderacion of them, to iudge of the parsone that made it, how he is dysposed in his bodye: you must fyrst know how many wayes the partes of the vrine may be chaunged in a helthfull man. For the better vnderstandyng of the which thyng, and of all that shalbe seyd hereafter, I wyl fyrst defyne what a parfecte whole vryne is: which as it betokeneth no gre fe in it selfe, so is it a trew rule to examyne all other vrines by that are not hole, but declare in them sum greefe.

A parfyte hole vrine is meane in substaũce, and in quancyte, and in colour palew, or partie saffren, with a whyte grounde, duly knyt, and stable, without bubles and other euyll contentes. So that this parfyte hole vrine declareth the dyfference of all other vrines: For euery vrine the more it agreyth with this, the better it is: & the more it dyffereth from this, the worse it is, as I shall anone partyculerly declare.

(Galen. li. 1. capi. 12. de Crisibus.)

And here you muſt marke that this parfecte hole vrine is not only taken of a parfect hole man, but alſo of the luſtyeſt tyme of mãnes age, that is at .xxx. yeres: or moze largely, betwene xxv. and .xxxv. For in euery age doth the vrine alter, as you ſhal here by & by

The dyfference of Vryne by age in men.

Chyldren.

THe vrine of Chyldren differeth but lyttle in colour from palew or light ſaffren, and in ſubſtaunce it ſumwhat excedeth in thyckeneſſe the ſubſtaunce of young mennes vrine, & hath moche grounde in it: And the moze they doo grow in age, the hygher waxeth the coloure, the ſubſtaunce the thynner, & the leſſe is the grounde. And therfoze when age is moſt freſheſt, the colour is palew (ſo that the vrine of flozyſhyng youth or parfyte manhod, is pallew or lyght ſaffren) and there reſteth and goeth no hygher, and the grownde of it is meane: But now after that tyme, the moze age encreſeth & youth decayeth, the moze the colour chaũgeth from pallew toward whyte, & the grownde waxeth

Galen. 2. Preſag. Hippocra. 33.

Yong men.

Men.

Age.

wareth lesser & darker: so that the vryne of Olde men is thynne & whyte, wt lytle groũde, enclinig vnto crudytie

Of the vryne of Women by age.

THe vrine of women which ar temperate, in health & in their flourishyng youth, doth declyne sumwhat frõ palew, & lyght saffren toward whyte, and the substaũce is in maner thynne: but it hath moze grounde then mẽes vrine. Now all thei that be vnder this flourishing age, the yonger thei be, the whyter coloured is their vrine, & the moze grounde it hath: and if they be elder, the moze aged they ar, the whyter also is their vrine, but the grounde is euer lesse & lesse. And thys you may se how both diuersytie of age, & dyuersitie also of kynd oz sere causeth alteration in vrine without chaũge of helth: foz you must vnderstand all these ages with parfyte helth.

Women.

Yong women,

Aged women.

The diuersytie of vrynes accordyng to the tymes of the yere

EVen as diuersytie of ages altereth vryne, so doth the tymes of the yere: For the more that ỹ spring tyme drawe-
Spryng eth towarde heate, the more the vryne gethereth hygh colour, departyng frō pale and flaxen, toward palew & light saffarne: & the inequalyte of substaūce chaungeth into a dewe equalytie accor dyng to nature, and the grounde doth waxe thynner, & the quantytie is more in respecte to that is dronke: so that a bout the myddest of the spring they re-
tourne to a meane. In the beginnyng
Summer of summer the colour appereth palew and lyght saffren, and the substaunce meane, the ground whyte, dewly knyt & stable, but yet thynner then a meane grounde. And the more that the sūmer procedeth and draweth to the highest, the lesser is the quantytie of vryne in comparysō to the drynke, & the grouūd chaūgeth from his naturall whytenes to a palysh colour, & is moch lesser and thynner. And this thynnes glystereth with all and enclyneth toward golden
Herueſt and saffren coloure. When Herueſt summeth, then the coloures rrtourne

to a

to a menes agayne: but the thynneſſe and brightneſſe remayneth ſtyll, the grounde alſo is ſtyll obſcure and lytle, but yet it is white, deuly knyt & ſtable. And as herueſt goeth forward, ſo the vrine returneth to a meane in all thinges. In the myddle of wynter & there about, the vrine kepeth dew quantitie, but the colour encline th toward white and the ground is ouer great, but in al other pointes it is meue. And as wynter goeth on, the ſubſtaunce of vryne appereth dyuerſe, & the colour whyte, the quantytie greater in reſpect to the drinke, and the contentes greater and vnconcocte, but toward the ſpryng tyme they retourne towarde a meane, as I haue before ſayd. Yet beſyde theſe alſo dyuerſytie of coũtreyes cauſeth dyuerſytie of vryne, euen by the ſame reaſons as doth the tymes of the yere. For coũtreyes that be temperate exactly, make vrine lyke vnto ỹ ſpring tyme. And thoſe countreyes that be hotte and drye, make vryne lyke vnto ſummer. And contrary wayes colde & moyſt alter water as dothe wynter. Wynter Coũtreys Coũtreys

But countreyes that are drye and distempered betwene heate & colde, make dryne lyke herueſt. Also meates and drynkes and order of dyete cauſeth dryne to alter, & medicynes also, as not only experyẽce teacheth, but also Hippocrates wytneſſeth in the. vj. boke of his Epidemys (or rainyng ſickneſſes) in the. v. parte & the. xv. ſentence: as for example. Thoſe meates that are lyght of concoction and good in ſubſtaunce, cauſe good and temperate dryne with pure contentes: but contrary meates cauſe diſcoloured dryne and thynne, with ſtraunge contentes.

Meates drynkes & medicynes.

Meates that wyll not concoct, make leſſer contentes, & dyuerſe in ſubſtaũce. Euyll meates cauſe greater contentes and in nothyng duly formed. And as the qualitie of meates doth alter dryne, ſo dothe the quãtitie alſo. For if a man haue eaten moche, & not concocted it, his dryne ſhalbe thynne & whyte, and ſumtyme without grounde. But if this crudyte (or rawneſſe in ſtomake) contynew long, the dryne wyll be cum dyuerſe in ſubſtaunce, and in contentes.

Also

Also wyne dronke abundaũtly, causeth alteration in vryne. But now contrary wayes, if a man do fast long, his vrine wyll appere fyrie and saffren coloured and thynne, with lesser ground. But if a man suffer famyn & doo not nourysh, his water shalbe thynne & whyte with a certeyn glysteryng, & without groũd.

Labour

More ouer exercyce and rest chaungeth vryne: for thorow excessyue labour, the vryne chaungeth from lyght saffren, & at lengthe becummeth saffren coloured with lytle grounde, thynne, & hygher coloured then it shuld be. And sumtime there fleeteth on the toppe a certeyne fattynes, specially after ouer moch werynesse. But idlenesse & rest dothe contrary wayes cause whyte vryne, with greater and grosser grounde. Furthermore, sleepe, and watchyng, if they excede measure, they alter vryne: but there is difference betwene bothe sleepe and watchyng cummyng of sycknesse, & them bothe when they be taken wyllyngly in health. For if that sycknesse cause ouer moche sleepe, then is the vryne whytysh, whith substaũces other fully thyck

Rest.

Sleepe
Watchyng

ly thycke, or but party thynne, and the contentes many and vndygest. But if that soche sleepe cum naturally, the vryne is not so whyte, but rather flaren, and the substaunce meane, with greater and well concocte contentes. And lykewayes they that haue watched purposedly & not by reason of syckneſſe, their vrine is but lytle chaũged. But if they watche for any syckly cause, their vryne wyl chaũge but lytle at the beginnyng: but with contynuaunce the contentes wyll be dysparsed, & at last cleane wasted, & the substaunce of the vryne wareth thynner & thynner by lytle & lytle, & the colour enclineth other to whyte and watery: other to golden, saffren, oylye, or blacke, accordig as the cause is, that maketh it so to chaunge. Of alteration by complexiõ, I wyll wryte in the next chappter. Now haue you herde as touchyng alteration of vryne in helth, accordyng to dyuersytie of ages bothe in men and women, tymes of the yere, countreys, meates & drynkes, labour, rest, sleepe & watche: so that you must haue regarde to these, in al iudgemẽtes

bothe

dothe in health and in sickneſſe. For if theſe be nott dilygently marked, they may cauſe great erroꝛ as you may well conſyder. fyꝛſt therfoꝛe in euery vꝛyne you muſt cõſidꝛe, whether it be a mãs oꝛ a womannes, and what age he oꝛ ſhe is of: then what tyme of the yere it is, and what countrey, what meates and dꝛynkes the perſon vſed: & lyke wayes of laboꝛ & reſt, ſleepe and watche: and then muſt you conſydꝛe how euery one of theſe dothe alter vꝛyne: ſo that if the alteryng of them from that helthful vꝛyne (wherof I ſpake in the beginning of this chapiter) be but ſoche as one of thoſe foꝛeſeyd thinges wold cauſe, then may it not be iudged to cum of any diſeaſe, as foꝛ example: Hygh coloured water in ſomer (ſo that it paſſe not ſafferne coloure) oꝛ whyte coloured water in wynter, ſhulde rather be rekoned to cum of the time of the yere, then of any ſyckneſſe: & lyke ways of other thiges.

## What be the generall qualyties that alter the partes of Vryne. The.vii. Chapiter.

Before

BEfore I intreate of the syguify-cation of the partes of vryne, I thynke it good to instructe you of the generall qualyties, which cause all alterations in vryne: whereby you shall perceyue not onely what enery vryne doth betoken (as I shall anon set furth) but also if you marke well this chapiter, you shall see the cause why euery vryne dothe so syguify.

You shall vnderstand therfore that there be .iiij. cheefe and only qualyties wherof all thynges that ar both in the see & earth are made: as man & beast: fysh & foule: trees, herbes, stones and metals. These .iiij. qualyties ar heate, colde, moystnesse and drynesse: & these iiij. contynuyng duly tempered (as nature ordered them fyrst in euery pfyte body) be the cause of contynual helth. But if they be altered wrongly, then doo they cause dyseases dyuersely, accordyng to the dyuersytie of the alterations. And as they doo cause dyseases, so they chaũge ỹ colour, substaũce, and other partes of the vryne, whereby we may conuecture the cause of the dis-

ease

eaſe: and ſo conſequently the dyſeaſe it ſelfe, though ſumtyme it declareth the diſeaſe it ſelf, & not the cauſe therof

But now to come to the mater me-teſt for this tyme, you ſhal marke, that ij. of theſe. iiij. qualities ar named paſſyue, and they cauſe but ſmall alteration in comparyſon. The other. ij. are called actyue, and they cauſe great alteratiõ. The actyue qualyties ar heate and colde, & the paſſyue qualyties are dryneſſe & moyſtneſſe. When moyſtnes therfore excedeth alone, it dulleth the naturall colour of vryne, thycketh and engroſſeth the ſubſtaunce, and encreaſeth the quãtytie. And as the ouer parte of it aboue waxeth rough & troubled, ſo the grounde encreſeth & contynueth raw & vnconcocte. But dryneſſe dothe dyminyſh the quantytie of vryne and alſo the contentes: It maketh it thynne in ſubſtaũce, cleare and bryght, and cauſeth meane coloure, & the grounde appereth groſſer. Moyſtneſſe Dryneſſe

Lyke waies heate, if it excede meaſure but lytle, it maketh palew & lyght ſaffern colour in the vryne. But if heat Heate

excyde

excyde greatly, it causeth golden and safferne colour, with meane substaũce, and a lytle bryghtnesse: the grounde is meane in respecte to the quãtytie of bryne, but it declyneth from the dew whytenesse toward safferne coloure.

Colde. But colde on the other syde maketh bryne tourne to whyte coloure, and chaũgeth the substaunce frõ a meane. And if the colde increase, the bryne wyl alter from meane substaũce, & therfore consequently wyll be other thynne, other grosse. If it be thynne or vnpure the grounde shall be other obscure and lytle, other moche, & that dyuerse and vncõcocte. And this is the working of these. iiij. qualyties when they excyde alone. But and if. ij. of them excyde to gether, there may result of that sort iiij. other dystemperaunces: as hotte and drye, hotte and moyst, colde & dry, and colde and moyst. Now what alterations these & euery one of them doth cause in bryne, you may easely coniecture, if you keepe in mynd that, that I saide of the. iiij. symple qualyties: and so adde together the alterations. And

Compound distemperatures of qualyties

this

this must you remẽber therewith, that where they both agre in any alteratiõ they cause that alteratiõ to be the gretter: and where they be contrary, they cause the alteration to be nearer to a meane: howe be it sumwhat to helpe you, take this brefe declaration. As a temperate man doth make that parfecte vryne written of before, so the vryne of a sanguyne man (which is hot and moyst) shall be yelow, or lyght safferne coloured, by the reasõ of ẏ heat, and sumwhat grosse, by the reason of the moysture. In a coloricke man (beyng hotte and dry) the vryne shall be in coloure as in a sanguyne man, but in substaũce thynne, by reason of the drynesse. The vryne of a melancolye man (whose nature is colde and drye) shall be whyte thorough the colde, and cleare, for the drynesse. The phlegmatycke man (which is colde and moyst) maketh vryne whyte thorough colde, and thyck by the moysture. for as heat and colde altereth the coloures, so drynesse and moysture chaungeth the substaunce. Now if you haue remẽbred

all that I haue wrytten before, then shal you be the meeter, and better able a great deale to perceyue the reasons of the tokens which vryne doth geue. And so shal your knoulege be the more certeyn, if you know not only the thig but also the cause of it. Now therfore wyll I wryte of the syguifycations of the partes of vryne partyculerly, that you may perceyue that fyrst and cheife commodytie of vryne which it worketh for mannes health.

The syguifycations of the partes of vryne partyculerly The. viij. Chapter.

I Told you in the. vj. chapiter of this boke, what vryne was most parfect sounde, and healthfull of all other: And I sayde that it was the rule and tryall to examyn all other vrynes by: so that the nearer that any vryne were vnto it, the better it were: and the further that it declyneth frō it, the worse it is. This (I sayde) shulde be as a generall rule: which thyng to be trew in healthfull men, you may perceyue by that I haue written all redy. And that

it is

it is also trew in sycke men, Hyppocra tes wytnesseth, sayeng: That vryne is best, whose ground is whyte, duly knyt & stable, all the tyme that the syckenes preuayleth. But Galen, to supply that that is vnderstand in this sayeng, and so to make it parfecte, addeth thereto: That it must be of colour partye gol= den or palew, and of a meane substaũce betwene thycke and thynne. And also in these thynges is requyred stablenes, to make it a parfecte vryne: for that that is vnstable in any parte, in that it is not parfecte. Here were a place to speke of the difference of this chaunge= ableneſſe or vnstableneſſe: for there is one sorte called ordynary, and a nother called vnordynary / and of both these are there dyuerse dyfferences. But by= cause they depend of an exacter iudge= ment then vnlerned mẽ can wel atteyn vnto, I ouer passe them for this tyme, and wyll declare the other dyfferences of vryne, whereby it altereth frõ this meane vrine, in al partes particulerly. And fyrst I wyl begynne with the sub= staunce of vryne, the which (as I sayd Substaũce

before) is of iij. kyndes, thyck, thynne and meane. A meane vryne is that, that is in the myddle betweene extreme thycke, and extreme thynne. And as it is meane betwene them in substaũce, so is it meane in sygnifycation / for it doth betokẽ (of it selfe) only good temperaunce & healthy. But the other. ij. betoken distẽperaunce & defaulte of concoction, & that dyuersly, accordyng to the diuersytie of the causes of them, as you shal now cõsequẽtly heare. First to speke of thynne vryne, other it doth styl so contynew thynne, as it was fyrst made, other elles it dothe shortly waxe thycke and troubled. That that doth contynew styll thynne, doth betoken lacke of concoction, & so doth the other also: but yet this that cõtinueth thinne betokeneth more lacke of concoction: for it betokeneth that nature hath not yet begon to concocte. And therfore is that water, a sygne of extreme crudytie or rawnesse in nature. But that that waxeth thycke, after it begynneth to coole, though it betoken lacke of concoction, yet doth it declare that nature

Meane

Thynne vryne

hath

hathe begon to concocte all redye . not withstandyng it is an euyll vryne , for it signifieth that nature hath nede, not only of great strengthe to performe that concoction which she hath begon , but also that there is requyred long tyme to the performaunce of the same . for the which cause Galen calleth this, of all vrynes the worst. This haue you herde touchyng crudytie and concoctiō what thynne vryne doth sygnifye , so that all thynne vrine betokeneth crudytte. And besyde that, it doth further betoken (as wytnesseth Hippocrates) getheringes or apostumations in the nether partes of the body , namely, if it contynew so very longe, and the pacyent escape death . Further more, if soch thynne vrine haue with it a lyght whytenesse, it is a very euyll sygne. for if it be in a burnyng Ague, it is a token of frensyckenesse. But if the pacyent be frensycke all redy, and the vryne dothe so continew, it doth most commynly be token death. And if he escape death (the whiche is seldome sene) then shall he be longe sycke , and escape hardly.

Thynne & whyte

Thynne vryne also betokeneth dyuerse other thynges: as the stoppyng of the raynes, and of the water vaynes. And lyke wayes, if a man haue had moche bledyng, or laxe, or pyssyng, his vryne wyll be whyte and thynne, and almost without ground. Lyke maner, in olde age, and longe weakenesse of sycknes. Also in yonge chyldren, if it contynew longe, it is a deadly sygne. Yet thynne vryne doth sumtime betoken eande of sycknes and recouery of health: as in Agues (namely cotidianes) if at the beginnyng of them and so after, the vryne dyd appere thycke & troubled/, & especially if the colour amēd therwith.

Thyn and flaxen

And if it be thynne in substaūce, and of flaxen colour, then is it better then thynne and whyte: for bycause the colour is better though the substaūce be all one/ so that though it betoken sum wekenesse and lacke of concoction, yet not so moch as dothe the other, for the colour is meanely concocte: that is to say, natural heate is menely increased.

Thyn and golden.

But if it be thynne & golden, it is yet more better then thynne and flaxen:

for

for the colour is more exacte/ and this betokeneth concoctiõ halfe complete: for that that it lacketh in substaũce, it hath in colour. After this is there thynne & safferne coloured, which betokeneth fyrst, lacke of concoction, and besyde that, defaulte of norysshment/as in a yong man that fasteth longe. And sumtyme it betokeneth that excesse of heate in the inner partes of the body, doth cause colerycke humoures to abounde, as in the feuer tertian. Besyde all this, it betokeneth thought, carefulnesse, and watchyng, and also ouer muche labour, and takyng of heate in the sonne. And this haue you herde the sygnifycations of thynne vryne, bothe a lone, & also with soch coloures as it can be cowpplyd. Now shall you heare what thycke vrine doth betoken bothe alone, & also with soche dyuerse coloures, as it may be cowpplyd.

Thyn and safferne

Thycke vryne (which is so I meane when it is fyrst made) other it dothe continew styll thycke, other els it doth settle, and ware cleare. If it contynew styll thycke, it betokeneth that that dis-

Thycke

turbaunce, which was in the blood, that is to say, the rage of sycknes, doth styll contynew strongly: and that naturall strength is but weake. this vryn is not so good as that which doth settell, and ware cleare, for that doth betoken, that the dysease shall shortly be ouercum: how be it there remayneth yet sumwhat of that dystemperate trobell in the blood. Yet nature hath the ouer hand, and expelleth the mater of the greese, and therfore is soch a vryn called good. but yet it betokeneth sum lacke of concoctiō, though not so moch as that which contynueth troubled & thycke styll. Also thycke vryne (if it be excedyng thycke) doth betoken death, as Hippocrates sayth. And the vryne that is thycke and troubled, lyke beasts vryne, doth betoken head ache, other present all redy, or shortly after to cum. If thycke vryne appere in an ague, where thynne vryne went before, it betokeneth that the syckenesse wyll abate streyght wayes, for it declareth that nature hath ouercum the mater of the syckenesse: but if it appere thicke

at the

at the begynnyng of the Ague, & doo not waxe thynne in ꝓcesse of tyme, it betokeneth plenty of mater, & wekenes of nature, so that there is feare, lest nature shalbe ouercũ, except ẏ colour do amende. Thycke vryne also betokeneth opennesse of the water pypes & reynes. And if it be thycke and whyte, it betokeneth great plenty of raw humours, & sũdry kyndes of flewme to be gethered in the body, & betokeneth also (namely if it be moche) that those getherynges, which mought be loked for in sore Agues, shall not ensew: for the mater which shuld cause them, departeth out by vryne: but the whytenesse of this vryne is bryght as snowe. For if it be sumwhat darkerlyke ẏ whytenesse of mylke, it is a token of the stone, other in the bledder or reynes, namely if soch vrine chaunce in the ende & a mending of sickenes: but yf ẏ color of it be grey, it betokenith not only plẽty of mater in the body, but also that the hole body is possessed with a daũgerous syckenes. where of oftẽ tymes it chaũceth ẏ paciẽt to breke out ẇ blisters & hete in his

Thycke & whyte

Grey

Thycke & Clãres

Nexte after this folowyth thycke & claret colour (for flaren, yellow, nor saffarne colour doth not agree with thyck vryne) and it doth sygnify that the disease shall contynew longe, specyally if the grosid of it be also of claret colour. But yet is this disease without peryll of death.

Thycke & redd

Thycke vryne, if it be red coloured, doth betoken abundaunce of blood, as is sene in contynuall Agues, and in all perylous Agues, as wytnesseth Theophilus. If this water cum by lytle and lytle, it is an euyll token / for it doth alwayes declare daunger. And if that sorte of vryne (in soche Agues) doo ware troubled, so that there cum with it defenes of hearyng, and ache of the headd, with payne in the necke and in the sydes of the belly, it betokeneth that the pacyent shall haue the Fallyng euyll within a seuenyght.

Thycke & Crymsen

And if a thycke vryne haue a crymsen colour, if it be in burnyng Agues, and the pacyent then haue the hed ache, it betokeneth that a cheife crypcall sygne other is then present, or elles nygh at hande.

Thycke & blew

But if the vryne be thycke & blew

blew coloured, it sygnifyeth dyuersly, as the persones ar, that made it. For in them that are in way of recouery, it betokeneth that they shall escape their greife. It sygnifyeth also payne in the water pipes, or els that the party hath rũne moche. And if it appere soche in olde men, and that contynew longe, it declareth not onely that the bladder is infected with cuyll humours/but commenly also that he shal be ryd of them. But if it cum after the greife of the stone, it declareth that, that greife shall be turned into ỹ strangury. Thycke vryne and greene, namely in Agues, is a token of the yellow Jawnders, other present, or redy to cum. Thycke vrine & asshe coloured, if it appere in Agues and do not settle, it is a sygne of madnesse. But in the burnyng Ague it betokeneth that the Strãgury wyll cum shortly. But if blacke colcure appere in thicke vryne it betokeneth lomtyme well, as in the ende of the Feuer quarten, and of melancolyke madnesse/ for it betokeneth that the melãcolyke mater, which caused the dyseases, doth auoyde

Thycke vrine greene

Thycke vrine asshcolored

Thycke vrine blacke

uoyde out. But sumtymes it is an euyl token, for it sygnifyeth that either the blood is burned through excedig heat, or els that natural heate is clene quẽched through dedly colde, & therfore is it cõmenly called a dedly sigue, namely in sharpe Agues, if it haue an euyll sauour. And so meneth Galen, when he saith that he markyd: the thicker that a blacke water is, the worse it is: and more ouer: that he neuer saw any escape, which made soch vryne. And thus haue you herde of the significations of thynne & thycke vryne, with soch colours as may be couppled therwith.

Now wyll I wrytte a lytle of the coloures alone, & of soch tokens as cum chefely of them, rather then of the substaũce or any other parte of the vrine.

Coloures of vryne

The colours of vryn declare cõmenly, how heate and colde do reygne in the body: so that the whyter the vryne is, the greater is the colde, and naturall heate the lesse: & the hygher coloured that the vryn is, ỹ greater is the hete. But to speke ptyculerly, that you may parceyne it the better. If the vryne be

Whyte

whyte

whyte, it is a sygne that cõcoction fayleth quyte, & the lyghter coloured, the worse. Pale colour is beter sumwhat, though it also declare lacke of natural heate & strenght. And flaxen coloure, though it betoken beginnyng of concoction, yet is it not parfecte: how be it it may be wel taken, if all other signes be good. Palew and lyght safferne (as you haue herde before) are the best coloures, & most temperate, which betokē exact concoction. But golden & saffrē colour declare excesse of heate. Claret is nexte, & then red, after it crymsen, & then purple, then greene, & last of them is oyly vryne: which as they go in order, so thei declare greater and greater heate with increase, not onely of the qualytie, but also of mater conteinyng the same. But now of the other syde: blew vryne, & asshe colour, are tokens of excessyue colde, sumtyme wt mater, & sumtime wout: & so lyke ways of black vryne, how be it, it cũmeth sumtyme of excesse of hete. but how you may know the differences both of it, and all the other, now wyll I shew in order, with the rest of their signifycations.

Pale
Flaxen
Palew
Lyght safferne
Golden
Safferne
Claret
Red
Crymsen
Purple
Greene
Oylye
Blew
Ash colour

Whyte

Whyte vryne, if it cum in great quantytie in a hole mā, it betokeneth moche drinkyng of thynne wyne. But if it be meane in quantytie, with a due groūd, it declareth colde dystemperaūce of the lyuer. The vryne doth appere whyte, with a dysforme and vnconcocted ground, in them that haue the dropsy. But in olde mē, whyte vryne is no gret euyll syqne, as you may parceyue by that I sayd before of Ages, how they alter vryne. But in yong men, & soche as ar of freshest age, it is a worse sygne and specially if it haue other no contentes, other els euyll contentes. And if vryne contynew long tyme whyte, without chaungeyng, it betokeneth paynful beatyng of the head, daselling of the eyes, and gyddynesse, & also the fallyng euyll, lothsumnesse of good meates, and lustyng sumtyme after euyll meates, greedy hunger, payne in the lymmes, and paynfull mouyng of the sennowes, and dyuerse greefes of the head and raynes / and also payne in the fundement, and great weakenes by syckenesse: for all these do follow

con-

contynuall lacke of concoction, other colde, other stoppyng of the vaynes & codyte, other transposyng of the humours. But ỹ differences of these can not easely be knowen of euery mā / yet soche as are lerned may gether certein dystinctions of them by the accydētes which follow dyseases. Darke whyte coloures, as mylke whyte, whyte lyke horne, and grey: If they appere in the begynnyng of Agues & in the increase of them, they do betoken moch payn. But in the decrease of agues, they declare health, specially if it cum plentyfully. Pale vryne and flaxen doo not lyghtly appere in Agues, excepte they be easy Agues, & shorte as those which contynew but one daye: but if that it do follow after burnyng Agues, it declareth that they be fully dyssolued.

milk whyte
horn whyte
Grey.

pale. flaxen

As for palew and lyght safferne, they are (as I sayde before) the best & most parfecte colours, namely in yong men and fresh youth. But in olde men, women and chyldren (whose vryne, as I haue sayde, declyneth toward whyte & pale) it doth betoken that their body is

palew
safern

to hotte

to hotte, other by reason of their dyete, or els of their excersyce. But in as moch as it is but meane excesse, it declareth but small greife. Golden and safferne coloured vryne, if it be other sumwhat thynne, or very thycke, other it hath no grounde, or elles very few & darke contentes. But in this they dyffer, that golden vryn declareth excesse of heate and mater also, by reason of meates, sharpe medicynes, chafyng of the blood thorow anger, heate of the bowels, or els heate of the tyme of the yere. But safferne colour appereth rather with defaulte of mater, thorough sum affection of the mynde, watchyng, heate of the sonne, laboure, & soche lyke thiges, which encrease thynne & yellow choler, and dimynysh naturall heate, so that the cause of this colour is, choler it selfe increased other in quantytie, or els in qnalytie. But in olde men, & women, & soche other, there is sum greater cause that occasyoneth it, for it sygnifyeth an Ague cummyng of saffernly choler, dyspersed thorough the hole body: After which there followeth commenly, gyddynesse,

Golden Safferne Colour

dynes, hed ache, bitternes of the mouth lothsumnes of meate, thurstines. Also in yong men, soch vrine is caused thorough moch exercyse, & vse of hotte meates.

### Of claret and redde Vryne.

CLaret and redd vrine is coloured o= ther of the myxture of red choler, or els of the corruption of blood: soch v= rine often tymes goeth before Agues. For whē the blood doth so abound that it can not be duly laboured, nor can ta= ke no ayer, there is engendred a certen corruption, which as it is red of colour it selfe, so it causeth the vryne to be red in colour, if it be moch, els it maketh onely claret colour. But if it be exacte red, lyke grayne, it betoketh that blood ysshoweth into it out of sum vaynes nygh to the raynes, which other are broken, or other wayes opened. But how it may be knowen from whence it cummeth & how, there ar may meanes to serche: but bicause they ar not lyght to perceyue, I wyl reserue them for phy sicions that are learned. This colour

of it selfe is no great euyll sygne, namely in yong men: for it betokeneth excesse of blood, whiche may well be borne of them. But in olde men it is a very euyll sygne / for it betokeneth other long syckenesse, or els death: syth nature is so weke, that it can not kepe in hyr naturall humour. And if that redd coloure cum of redd choler, as it doth in yong men for the most parte, & not of blood (which thynge a lernyd ꝑ hysicion may conjecture partely by the former dyete, & other sygnes mo) the accydentes shal be the moare troubelouse: how be it yet not so euyll, as when it cummeth of saffron or golden choler: for this causeth greter thurst & more troubelouse slepe, then the other.

## Of Crymsen colour

CRymsen coloure is a token that the good humoures of the body ar burned, & turned vnto red or black choler, which cause worse grefes thē ꝑ other: howbeit if it haue a good ground, the grefe is the moare moderate. But if it haue other no coutentes for a space, or els

or els euyll contentes, and the vryne appere lyke a thycke myste, but sumwhat glysterynge lyght, it is a sygne that nature nedeth moch strengthe to recouer her selfe to her owne state.

Notwithstandyng soch vryne is caused sumtymes in hole folke, by reason of moch labour and longe iourneyng, & then it hath sum good sygnes therewith. But in them that haue a sharpe Ague, soch crymsen coloure of vryne doth betoke, that corrupte blood doth abounde, and that it doth putrify, and turne into choler. And commynly thei that make soch vryne, do thyrst moch and are drye in their mouth, and are troubylyd in their slepe, & fele sharpe Agues, and ar halfe dystracte, and fele payne of the lyuer, with coughyng.

Houbeit, yet these signes mai be sūtims as well good as bad, according as the colours do chaūge, to better or worse.

## Of Purple colour.

PVrple coloure declareth nede of moche strengthe before it can be altered to a good vryne.

This vrin is a sygne of burned choler. And if it do contynew very long, it is a token of the yellow Jaunders, with a bundaunce of grosse & corrupte choler, gathered in the lyuer. And at the beginning there goeth with it sum spices and grudgynges of the Ague, with a lytle thurstynesse: but vnlesse there be discretiō vsed in ẏ dyete of soch a paciēt, it may turne to a moch worse disease.

Of greene Vrines

GRene coloure is an euyll & a daungerous token, for it nedeth not only long tyme, but also continual strength, to brynge it a gayne too a good trade. The hygher that this coloure is, the more it declareth that choler excedeth the other humoures: which if it be any more burned, wyll cause blacke vryne, of which I wyll a none speake. but if grene colour cum of wasting of the fat, then is it sumwhat lyke to oyly colour or popyniay grene: but if it cum of a bundaunce of purpellysh choler, and thorough increase of his qualytie, then doth the coloure inclyne more toward blacke,

blacke, & glysterith with shadowy grene drawyng very nygh vnto blacke.
After grene choler followeth madnes, parbrakyng and auoidyng of choler, sumtymes alone, & sumtimes with matter or els burned: and also contynuall thurstynesse and burnyng, heate of the tong, straynghtnesse about the stomake. and lyke other thynges. But if the patyent contynew strong, and the coloure of the vryne do ware lyghter, there is good hope, els there is great feare, lest of the drynesse and burnyng there doo folow contractiō of the senowes, which wyll kyll the pacyent.

Of oyly vryne or Popyngey greene

OYly vryne is of.iij. sortes, as I seyd inthe.v.chapiter.that is light oily. starke oylye and darke oylye.
Oylye vrynes ar a token of vnnaturall heate, & the hygher that the colour is, the greater is the heate. And also they betoken moltyng of the fatte within a man, for of it are they so coloured. But at the beginnyng, when there is lyttle fatte molted, the vryne is lyght oylye,

For if it loke starke oylye, then it sygnifieth that the disease increaseth. But if it cum ones to darke oily, then is the dysease sore increased. Hippocrates in the. vij. boke of his Aphorismys spekyng of fatnes in vryne, sayth thus: Who so maketh vryne with a fatye flottes cummyng moch and fast, they haue sharpe paynes in the raynes. Which sentence though it might seme more to appertayne to the contentes then to the colour, yet doth not only Galen, but also Aëti°, Actuari°, & also an other grecyã (whose name I know not) expoũd it amongest coloures: & by it declare the dyfference, to know whether that waste or moltyng of fatte be in the raines selfe, or in other partes of the body. For if it cum fast together, (as Hippocrates saith) then cũmeth it from the raynes self, & betokeneth the wastyngg to be in them. But if it cum softly & increse bi litle & litle, then doth it declare that ỹ hole body is ouercum wt vnnatural hete, & that ỹ fat of it doth wast: & doth betokẽ (as Act. witnesseth) a wastyng Ague, cõsumyng the body.

Of

Of Blew vryne, Asshcolour and Blacke.

BLew colour, Asshecoloure & Blacke, do dyffer only in lyghtnesse & darkenesse. For asshecoloure is darker then blew: & blacke is darker then any of them both. Blew colour sumtyme cum meth of moderate melancholy, & then is the vryne sumwhat thynne in substaunce: & sumtyme it cūmeth of great colde, & then is it thicke in substaunce. And sumtyme it is a token of mortifyeng of sum parte. Yea, and sumtyme euen of hole nature: namely, if the colour chaunge to worse & worse, & there went before no token of concoction.

Asshecoloured vryne cūmeth of lyke causes & betokeneth lyke thīges. how beit it is so coloured many tymes, whē the partye that made it, hath ben sore betē & brused. But in this you nede not ẏ helpe of vrin, for you mai se ẏ waltes and tokens of the strypes in his body.

Vryn which is extreme blacke sumtyme betokeneth extreme heate, & sum tyme extreme colde: the whiche both you may distynctely dyscerne, if you doo obserue order of alteration in the colours of the vryne that the pacyent

made last before. For if his vryne before were greene, or lyke therto, then doth the blacke vryne which followeth it, betoken extreme heate. But if it were last before blew or asshecoloured, then doth it sygnifye extreme colde. This blacke colour, though it be commenly an euyll and deadly sygne (as I sayde before, speakyng of thycke vryne and blacke) yet sumtyme it is a good token.

For in all dyseases lyghtly that cum of melãcholy mater, it betokeneth that the mater doth auoyde, and so the syckenesse to ende. And soch vrine doth appere many tymes, after purgations or other meates & drikes which purge the splene: namely if a man do labour vpon them, and was before dysased of the splene. how be it, sumtyme meates and drinkes of lyke colour, cause black vryne, as Galene wytnesseth, namely after darke red wyne and Allegaunte. But in moderate Agues, if soch blacke vryne do appere, it is a token of death, excepte it be on sum crytycall dayes. And lyke ways in sharpe Agues, especially if the sauour be strong & stynkig:

vnlesse

vnles it cum of sum grefe of ȳ bladder. Let this suffyce for this tyme, as touchyng colours. Now for the quantitie of vryn, as whē it is mene, it is a good token: so when it is other to moch other to lytle, it is an euyll sygne, except it cum of sum soch cause, as I shewed before, that altereth vryne in a healthfull man. As fyrst excessyue quantite of vryne, cummeth of moch drinkyng of thinne wyne, as renysh wyne, & soch lyke, But that shall you thus knowe: for the colour wyll be whytelye, & the substaunce thynner then a meane, the contentes also wyll be dyuerse, & not duly knytte. Lykewyse if there be abundaunce of raw humoures in a mā vnconcocted, & yet nature perseueryng strong, then is there great quantytie of vryne, and sumwhat thynne of substaūce, but not so whyte as that other, & the contentes of this are better. Also (as Hippocrates sayth) moche vryne made in the nyght, is a token of small sege: so that if any impedyment lett naturall sege, then wyll the quantytie of vryne be the greater. But in this,

Quantytie,

Moch in a hole bodye

4. Aphor. 5

as the colour is meane, so is the groũd both greater & grosser. Yet in helthful folke may the vryn, by another menys also, be greter thẽ a meane: & that may be by medicyns which prouoke vryne. But then is the coloure moze naturall then the last ỹ I spoke of, & the groũde is thynner of substaunce: so that it is darke & scarsely sene, & then is there a certayne glysteryng in the vryne selfe.

Lytle vryne in a hole bodye.

Now cõtrary ways, & of cõtrary causes cũmeth small quantytie of vryn. for it cũmeth lũtyme of lacke of drinke or drye meates, & then is the colour lyght safren, w̃ a smal groũd, but yet sũthing grosse. Also both meates & medicyns ỹ ar clãmy, & apte to stop ỹ water pipes, do cause lytle vrin, but then is ỹ groũd also litle & thynne. Besides these, moch sege causeth vryn to be lesser: for if the one excremẽtes be greater then nature wold, the other must nedes be lesse, if the bodye be helthful. In this vryn, as you may partely know ỹ cause of it by the knowledge of the excessyue sege, so wyll the vryn selfe be thynner, and the ground very darke, thynne, & not duly knyt.

knyt. And this many wayes may this alteration appere in a helthfull body.

Now in a sycke persone moch vryne other betokeneth the dropsy: & then is it lyke water with a rawe and dyuerse groũde. Other els if it be whyte, thyn, & without grounde, then doth it betokẽ the pyssyng euyll. And this vryne (as wytnesseth Galen in his fyrst boke of iudicialles) is the worst of any other of lyke sorte (I meane, whiche declare lacke of concoction) for it declareth the decay, yea I may say, the vtter extinctiõ of two naturall powres, that is the retentyue power, & the alteratyue power also. Moch vryn, in colour fyrie, and lyght safren, or of any lyke colour, is to be feared: namely, if it be cowpelyd with euyll contentes. But if it be of crymsen or purple colour, and so procede, especyally if no concoction went before it, then doth it enclyne to euyll, and betokeneth a certayne mortyfyeng, and wastyng of the hole compolycion of the body. But if moche vryne cum in an Ague, namely towarde the ende, and that there went before

Moche vryne in a sycke body

Diabete.

before it lytle vryne, thycke & cruddy, then is that a good tokē, as witnesseth
4. Apho. 69 Hippocrates, for it betokeneth the Ague to be at an ende. and this vryne wyl be whyte and thynne moderately, and wyll haue a meane grounde.

Lytle vryne in a sycke body

Now lytle quantytie of vryne, with a grosse grounde, vnduly knyt and vnconcocte, is an euyll token, for it betokeneth the wekenes of the alteratyue power, which is not able to extenuate, concocte, nother alter the mater, and therfore doth it with moch dyffycultie passe forth in soch grossenes. How be it if there follow after it a more thynner vryne, with the ground well & duly knyt, & stable, then is it without feare. For this later vryne (as you herde before) is a token that the cause of the other is ouercum and vainquyshed.
This lytle quantytie of vryne cūmeth sumtyme in vehement Agues, & then is the vyolent heate cause there of.
Sumtime also it cummeth of the stoppyng of the water pypes, nott onely thorough clammy meates & drynkes, but also of sum dysease or greese in the.

And

And this now shal suffyce for an introduction, as touchyng the substaunce, coloures, and quantytie of vryne.

It followeth nexte, to speake of the contentes, whiche so greatly helpe two the ryght indgement of vryne, that Hippocrates (in his seconde booke of Prognostications) doth by them only, yea, and that by one of them (I meane the ground) pronounce the iudgement of a parfecte vryne: sayeng, that that is the best vryne, which hath his sedyment or grounde, whyte, duly knyt, & stable, & that contynually all the tyme of the syckenesse. Now seyng this great clerke and father of Physicke, doth thus esteme the grounde. it shall not seme vnmeete, that I orderly doo wryte breefely of those principall thinges that be too be consydered as touchyng the contentes, and fyrst of all of the grounde, which hath alteration (as you haue herde) both in substaũce, coloure & quantytie. But now as touchyng the substaunce, then is it onely meane, when the thyrd concoction in the veynes is parfecte. For the ground is the

Contentes.

Sedyment

is the excrement (as you myght say) of that thyrde concoction. And is lyke in forme to matter, saue that it is moare duly knyt together then is matter, and doth not smell so euyll as it: or els you may lyken it to thynne fleame. This ground is then grosse when the veynes are replenyshed with raw humoures. Howbeit, this grossenes or thyckenes is not alwayes an euyl token. for sumtyme it is a sygne, that nature hath preuayled agaynst the crude humoures, which caused dyseases, and doth expell soch superfluous excrementes. & that shall you dysserne, by the goodnesse of the colour, and also if it cum in the declynyng of the syckenesse: for if it cum at the begynnyng, other in the increase of the syckenesse, then are they to be suspected as euyll: especially if they bryng with them euyll coloures.

Grosse ground

A thynne grounde, beyng also pure, & so cleuyng to the bottom of the vrinal, that it wyll not lyghtly ryse, though the vrynall be shaked, is a toke of great weakenesse of nature in the thyrd concoction, & soch a ground appereth most

Thynne grounde

in whyte & watery vryn. Howbeit sum tyme a thynne grounde cũmeth by the reason that the raw humours are extenuate, thorough naturall heate, which getting new strength, doth extenuate & dispers all grossenes of raw humors within the vaynes. For the propty of hete, is to knyt & bynd together thynn thynges, and to extenuate & dysperse grosse & raw thynges. Now as touchyng the coloures of the ground, the perfecte grounde ys nother excedyng whyte, nother yet pale, but meane betwene both: for if there appere any soch excessyue whyte, thẽ is it sum ragge of phlegmatyke mater, other els matter extremely cõcocted, which cũmeth frõ sum inward member beyng sore: & that may you dyscerne (as I sayd before) by the toughnes, & by the sauour. And if any man be desirous to know the cause why the groũde is whyte of colour, let him remẽber, that ỹ groũd is the superfluous excrement of blood beyng perfectely cõcocted in the vaynes. Now that the blood it self, when it is exactly concocted, is turned into a whyte, or at least, a partye whyte colour, you

Colour of the ground

you may coniecture by the generation of mylke, and also of the sede of man, yea, & of matter, which all three ar no thyng els but blood, exactly concocted saue ỳ matter comyth of euyl blood. And therfore when so euer the ground hath in it any other colour thẽ whyte, it is no good tokẽ: as fyrst if it be pale & flaxen coloured, then is it swarued from his right & commendable colour. How be it, yet it may be borne, as but meanely euyl, bycause that that colour cummeth of small excesse of choler.

Pale.
Flaxen.

But if it be more hygher coloured by choler, so that it be saffren coloured, then is it an euyll token (as Actuariꝰ sayth) for it declareth that choler is excessyuely increased, other by the order of the dyete, other els by the corruption of the blood, other sum other wayes.

Safren.

How be it Hippocrates in his Aphorismes, semeth to say the contrary: for he sayth, that when the grounde is so coloured of choler, especially, if at the beginnyng of the syckenesse it were watery to syght, then doth it betoken a quycke syckenesse: that is too say, as

7. Aphor. 32

Philotheꝰ

Philotheus expoundeth it, a sickenesse that wyll shortely be ended: & so it may iustly be called a good sygne. Not withstanding as in this poynte it is a good token, in that it sygnifieth that the disease is nygh the ende, so it may be called (as Actuarius calleth it) an euyll sygne, bycause it doth betoken a choleryke syckenesse, and that choler doth vnnaturally abounde. And if this answere doo nott content you, though it content Antonius Musa) than may you say more better (as I thinke) thus: that if the grounde be at the begynnig of the syckenesse coloured with choler, and so encrease (as Actuarius semeth to meane) then is it an euyll token in dede: for hyt declareth both the abundaunce, and also the increase of choler. But if the grounde, at the begynnyng of a cholerycke dysease, were watery that is whyte and thynne, and afterward turne to safren colour, which is the exacte colour of choler: other els to a yellow colour (which is sũwhat lesse choleryke) then is it a token that the coleryke mater, which before laye lur-

hyng in the body, both now begyn to a uoyde: and so the cause of syckenesse, thus by nature expellyd, health must nedes followe. As contrary wayes, if after yellow or saffren colour, it chaũge vnto whyter, and there be no certayne token of concoction, then is it an euyl sygne, and a token of phrensy. Howbe it, if there be any tokyn of certeyne concoction, then is the same a good sygne, so that if you take hede, you may parceyue here what a necessarye thyng it is to obserue order, in the alteratiõ of vrin / of which I haue partly spoken before.

Claret coloure. Red. Bloody.

Now therfore to go forth yf the grounde be of claret coloure, other red or blew, the token is nott good. for these blooddye coloures cum other of to moch abundaũce of blood, other els by reason that the retentyue power is so feble, that it can not kepe in ỹ good humors, but suffreth them to run out.

Cláret. Redd.

Claret colour & red, do betokyn a certain defaulte of cõcoction in ỹ vaines, & that thorough the excesse of red choler. But yet this defaute is but meane,

and

and without daunger, seyng that the hurte is onely by quantytie, where as sum other do hurte both by quantytie and qualytie also.

Bloddy.

Blooddye groundes are all together worse then red (though they be better then ashecolouryd, and blacke) for they betoken that the blood is nothyng duly wrought, especially if their quantytie be moche with all / for then the quantytie of mater doth let the powers to worke. whiche thynge yet as it may be borne, so it declareth nede of long tyme to recouer health.

But if this doo cum thorough weakenesse of the powers in them selfe, then is it an extreme cuyll sygne: for it betokeneth that the powers are ouercum with werynesse in workyng, and be not able to kepe in the good and profytable humoures. whiche thynge to discern more exactly, you shal take artificial cõiecturis, by other circũstaũcys, which geue also tokyns of iudgement: namely, as by the age of the persone, by his order of dyete, and soch lyke.

Now to make an ende with the o-

ther colours which ar of a darke hew: as blew, aſhecolour and blacke. Theſe of al other ar the woꝛſt, & moſt enmious to nature: and the neaꝛer they cleue to the bottom of the vꝛinal, the woꝛſe thei are. Theſe coloures cum of a blacke melancholy humour, beyng ingendꝛed within the veynes, oꝛ els cũmyng trõ ſum other parte into them: other els it betokeneth deadly moꝛtifyeng. But ſumtyme it cummeth of ſoꝛe bꝛuſyng & ſtripes, & generally, it cũmith (namely the blacke) other of exceſſyue colde, other els exceſſyue heate.

Blew.
Aſhecolour blacke

And now foꝛ a concluſion what ſo euer I haue ſayd of the grounde, you ſhall vnderſtande the ſame to be ſpoken of the ſwymme, and the cloude / foꝛ they are in kynde but one thyng, ſaue that they dyffer in lyghtnes and hette: and theꝛfoꝛe alſo in places, but the iudgement of their ſubſtaunce, and colour is moch after one rate, though ſum dyfference there be. as you ſhal here anon.

Quantytie.

And lyke woꝛkes of their quantytie, which as it is then only commendable whẽ it is meane, ſo if it be greater then

Great,

a meane

a meane, it doth declare sum alteration in man, though not alwayes extremely euyll. for sumtyme it is a token of fattyng, or growyng to a corporatenesse, and that doth it sygnify, if none other euyll sygne be coupylled with it. For though the persone fede moch on nouryshyng meates, and that with rest & an idle lyfe, yet naturall heate appereth so strong, that she can easely concocte soch meates. Accordyng to this sayth Galen in his Judicialles: that the plenty of the grounde in vryne betokeneth certayne & exacte concoction: and that as the body is replete wͭ crude humoures, so it declareth ẏ those same be in expellyng out at that presēt tyme. And for this cause (sayth he) in all chyldren commenly, and in men also which fede moch, or be of sum other cause replete with humoures, their vryne hath a great grounde. Also often tymes it chaũceth the pores of the skynne to be stopped / so that soche excrementes as were wonte to passe out by them, are inforced to seke a new passage, whiche they fynde most redyest by the vryne,

and thereof are the Contentes, and namely the ground often tymes encreſyd. And all theſe wayes chaunce in health. but in ſyckeneſſe, it chauncyth many & groſſe ſuperfluytics to appere in the vryne, as often as the naturall powers. namely the alteratyue or concoctyue power, beyng weakened, ſoche crude humours paſſe out vndefied. So doth it chaũce (as wytneſſeth Alexãder Traillian⁹) that the vrin of them which haue the Colycke, is phlegmatyke, & hath a great groſid. But if the Cõtẽtes be other great, other groſſe. in ỹ beginnyng, or in the augmẽtyng of ſyckneſ, (namely if the paciẽt haue any notable Ague) it arguyth abũdaũce of humors: to the concoction, of the whiche, there nedeth both ſtrength of naturall powers, with tyme & good ſpede. And now contrary wayes muſt you iudge of the ſmallneſſe of the Contentes: for they be cauſed other of great labour, longe faſtyng, ſtoppyng or obſtruction of the veynes. and ſuch lyke partys. other els of ſlacknes of concoction. and (as Galen ſayth) when the body is replete wt crude

Trall. li. 3. cap. 33.

Lytle Contentes.

Gal. 2. prog. ſag. Hyp. 26

crude and raw humoures, then is the grounde great: but if the body be replenyshed with choleryke humoures, then is there in the bryne other lytle groũd, or none at al: but in soch case it is well, if there be any sublymation or swymme. Now semeth the place most meete to speake of soch brines as haue no ground at all, nor other orderly contente, and that wyll I do by the order of colours of the bryne, accordyng as Actuarius procedyth. Bryn with out ground

The bryne that is very whyte, & exceding thinne, & so lacketh the ground, doth betoke other sum notable obstruction, other immoderate cold, other els crudytie & lacke of concoction. And as these tokyns may be greater or lesser, so shall the thynges whiche they betokyn, be iudged in lyke rate other more, other lesser. But if the bryn be pale coloured, or flaren, and then lackyth Contentys, as it doth declare lesser obstruction, so it doth sygnifye as great crudytie, as the other before.

And so shall you iudge of bryne that is Yellowe or Flaren colowred.

for in them it appereth, that naturall heate doth preuayle. Not with standyng soch thiges (I meane the defaute of the grounde with those coloures) may chaunce (as they often doth) thorough vehement payne, immoderate labour, long watchyng, & also defaulte of mater. But soch vrines as be higher coloured then these that I haue named, by their coloures they declare the qualyties of the humoures whiche doo preuayle, and also betoken a certayne putrefaction, & crudytie in the vaynes. It chaunceth also sumtymes, ỹ sum gethering sore being in sum of ỹ principal mẽbrys, by his vnnaturall heate doth draw thether the mater (euẽ as it were by cuppyng) and so doth cause the vryne to haue no grounde. And though in dede it is neuer good token to lacke the grounde in a vryne, yet it is lesse to be complayned of, if the coloure & substaunce draw nygh to a meane: for in soch a case it betokeneth, that though nature be sumwhat slacke, yet wyll she shortely gether strengthe, so that there shall appere a grounde in the vryne.

Now

Now to shew you the reason, why it chaunceth no grounde to appere in the vryne: fyrst in case of crudytie, when there wanteth parfect cõcoction, there must nedes want also the contentes in the vryne: for they ar the excrementes (as you myght say) and the superfluytyes of the thyrde concoction. Lyke wayes though concoction be parfecte inough, yet may there want the contentes, if there be any notable obstruction or stoppīg of the vaynes, namely seyng the cõtentes ar sumwhat grosse of substaunce, and therfore vnable to passe if the waye be any thyng stopped. After the same sort shal you iudge of long fastyng and defaute of meate, and more ouer of soch meates as ar vn apte to concocte. For in all soch cases there can be engendred few or no contentes. And contrary wayes though nature do worke many superfluyties, yet if ỹ wombe be so louse that it yeldeth many seges, then as the vryn shal be the lesser, so shall the contentes be few or none: for nature then doth expell by sege those superfluyties, which

shuld cause the Contentes. And lyke wayes, when there is in any parte of the bodye an inflāmation, or excessyue heate, which doth draw mater to it, other that any of those partys ar weake vnto whiche nature is wonte to expell soch superfluyties: for in all soch cases there may want the grounde & thother contentys in the vryn. And as for sum of them (I meane crudytie & opilation) they may be well inough borne with all, vnlesse their contynuance be long.

But now agayne, there is great difference touchyng the tyme of the sycknesse in which it chaunceth: for in the begynnyng and increase of sharpe Agues, if the grounde be lackyng, it betokeneth great weakenesse of naturall strength, which vnneth may contynew vntyll the cheefe strength of the sycknesse. And after soche an vryne, there doth follow moche wakyng & dysquietnesse, halfe madnesse & troble of mynd. and all those shall be accordyng to the greatnes of the Ague, other extreme or mylde. And sumtime it is a tokyn that there shall be a getheryng sore in sum

parte

parte of the body, namely if other agreable causes cum therewyth, as a wynterly dyspospytion of the ayer, with an vncerten state of sickenesse and vnconstante alteration, and meane weakenesse of the pacyentys power. but in the declynation of the syckenesse, soch vrin ought not gretly to be blamed, for then hath nature escaped the bronte of syckenesse, though she be yet weake. Yea, and in the cheefe strengthe of syckenesse (as well as in the declynation) it may seme no straunge thyng, if nature (as though all redye she had the ouer hande) doo gether hyr power together, and drawe a lytle nouryshement to hyr selfe, and thereby causyth lytle or no ground to appere. But afterwarde when she is sumwhat refreshed, and doth more lyberally nourysshe the body, then doth she shew furth contentys in the vryne. And lyghtly the order of the cõtentes is soch, that fyrst there appereth a cloude, whiche afterward doth gether more strong and weyghty substaunce, & doth becum a Suymme or sublymation: & last of all when it hath

gethered

gathered a ryght naturall whyteneſſe, and dew ſubſtaunce, then wyl it grow to a grounde.

## Of dyffo:me Contentes. The.9. Chapiter.

OTher thiges ſhuld I here ſpeke of as touchyng the Judicial of the contentes, both of their ſtabylneſſe, that is, their contynuaūce in good fo:me, and of their dew knitting, beyng nother tattered and dyſparſed, nother yet ouer moch clodded togeder: But bycauſe the exacte iudgemēt ther-of excedeth the capacite of meane wyttes (fo: whoſe ſake I haue wrytten this boke) and can not lyghtly be perceyued of them, but by thinſtruction of a lyuely voyce, I wyll fo: this tyme ouer paſſe the exacte and perfecte declaration of them, reſeruyng it to a place mo:e dew / and now wyll I bre:ely ouer runne the other thynges which remayne to be conſydered in wryne / but yet not without ſum mention of thoſe other. as occaſyon cummeth: and fyr:ſt thoſe dyffo:me Contentes which occupye the place of the ground, & therfo:e

Dyffo:me Contentes.

take

take his name alſo. Of this ſort there are.iiij.principall: the fyrſt is in bygneſſe of a ſmall ſatche, & red coloured, which you mai cal therfore red ſatches, bycauſe of their lykeneſſe. Theſe (as wytneſſeth Galen) ar engendred of the conſumption and waſtyng of the fleſh, when the fattyneſſe is all redy molted away. But in this there is great dyfference, for ſumtyme it is only the waſtyng of the reynes, and ſumtyme of the hole body: as if there appere in the vryne tokens of dew concoction, then is that waſte in the reynes only. But if there appere in the vryne defaulte of concoction (namely beyng great) or if the pacient haue an Ague, then is it the waſte of the hole body, & that ſtandeth well with reaſon, that when it betokeneth the waſte of the hole body, there muſt nedes appere defaulte of concoction: for in ſoch caſe thoſe partes which ar the inſtrumentes of concoction are ſo weakened, that they can not do their offyce. Theſe Contentes, by reaſon that they are groſſe & heuy, therefore they appere alwayes in the bottom

Red Fatches. 6. Epid.

bottom of the vrinall. Other diffor̃me cõtentes there be also, of which sum ar lyke vranne, and sum lyke scales. And of those that are lyke vranne, there is one sorte smaller, and in other grosser: the smaller sorte is lyke the vranne of Wheate that is synely grounde, and those maye I call fyne Vranne. The grosser is lyke vranne of barley, or of euyll grounde wheate, and may therefor̃e be called grosse vranne, for it is thryse as bygge as the other.

Vrannye contentys.

Fyne bran.

Grosse brã.

Scales.

The thyrde sorte which is lyke scales hath no notable thyckenesse, but onely vredthe and lengthe. These thre do betokyn waste of ỹ strongest partys of the body: but yet not all a lyke, as Hippocrates doth declare in the secõde boke of his Prognostykes. Howbeit bycause that place of Hippocrates is so difficulte, that scarsely the great lerned men can agree theron, I wyll not now medle therewith, but wyll wryte Actuarius mynde of those thre.

When the Ague (sayth he) is groundyd in the bottome of the veynys, then there apperith soch fyne vranne.

Fyne bran.

How

Holde be it sumtymys it is a tokyn of thonely greefe of the bladder beynge scabbed, as wytnessyth Hippocrates iiii. Aphor. lxxvij. But then hath the pacyente no Ague, and agayne there doth appere tokyns of concoction in the vryne. But when it cummyth of the hole body, this is the cause therof. The Ague gettyng onys and prcuaylyng vnto the harde partys of the body (as in those Agues whiche are called Feuers hectyke) then in the stryuyng betweene those partys, and the Ague, the Ague hauyng the mastery, doth by his violence rase of soch brānye scurfe. For the nature of fyer (whose operatiō the Ague hath) is to worke according as the mater is, that hyt findeth, other to molte it, if it be a lyquyde and vnctuouse thynge, other elles to scale it and frette it, if it be harde and vnplyaunte: and the harder that the mater is, the greater scales it frettyth of: which thing you may se by daily experience: how fier molteth ware, & tallow and soch lyke, turnynge them into lyquydes: wheras of yryn and other metals, it makyth scales and not lyquore.

Scalys. But whan the Ague hath atteyned, & ouer sette, not only the substaũce of the vaynes, but also the stronge partes of the body, and doth molt & waste them, then doth ther appere in the vrin, scales, brode and thynne, which you shall know to cum of the hole body (as I said of the other before) if the paciente haue an Ague, other there appere defaulte of concoction in the vryne/ elles if these .ij. be absent, it may cum of the blysteryng of the bladder, as Hippocrates wryteth .iiij. Aphor. lxxxi. and namely, if there be in the vryn an euyll sauour with all. Now to speake of the

Grosse branne. great and grosse Branne, which as it is moche greater then the other, so it doth declare a greater strength of the Ague, and that in the hole body, and al the partes of it, enflamyng & burnyng the hole substaunce thereof, & therfore is it nott onely the worst of them all, but is nygh vnto a deadly sygne: and that other by the waste & consumyng of the great & strongest partes of the body, or els by the burnyng or dryeng vp of the blodde. Which .ij. thynges

you

you may discerne a sunder by the colour of them. For if they be redde, then cum they of the burning of the bloodd: but if they be whyte, then cum they of the waste of the strongest partys of the body. Of this kynde of Contente spekyth Hippocrates, sayeng: In what so euer Aguys there doth appere groũdys, lyke vnto grosse Branne, it is a tokyn that the syckenes shall contynew long. Which sayeng Galene doth vnderstād so to be true, if the pacient haue suffycient strengthe to contynew with soch syckenesse, els it may be a signe rather of shorte lyfe, then of long sicknes. For as the tokyn is commynly dedly, so those few that do escape, do recouer hardly, & not without long sufferaunce of the vyolence of that cruell Ague. Hippoc. 7. Aphor. 31.

Now as touchyng the foreknowledge of it, whether the pacyent may endure with it or no, that shall you gether of the multytude order, and stablenes, or vnstableneſſe of it. For if they be many in nomber, & procede to worse and worse, then is it an euyll and morrall sygne, and doth declare that nature is

weryed & doth quyte faynte, thorough the waste & decay of the hole cõstitutiõ of the body. But contrary ways if thei appere few, & do aiter cõtynually vnto lesse euyll tokyns, then is there good hope of healthy. and this shal suffyce as touchyng these. Now to speake of the rest, as of raggyd scrappys, herys, and other lyke. Fyrst you shall vnderstand that sumtyme a good grounde is coupelyd with certen euyll & vnconcoctyd fragmẽtes of al sortes of humours. for sumtyme there appertyth with the contentys certein raggyd scrappys, enclynyng in colour toward a yellow, other a whyte, or els sum soch lyke. yf those appere in great quantytie, they declare the mater to be halfe vnconcocte, and that that humour (whose scrappis thei are) doth abound in the depthe of the body, & is adust or burnyd. but if they be few, thẽ declare they ỹ malice of the humour to be mylder, & that ỹ vse of euyl meates doth cause them. the greter that soch raggyd scrappes ar, the lesser adustion of humors they declare to be in the baynes. & the lesser they be, the greater heate they do betokyn. for the

Ragged scrappes.

cause of soch raggyd scrappis, is excessyue heate, which doth turne those humours into a thyckne s, & as it were a bony nature, bi reasō that they haue remainyd lōg in certen veines, & wer nother dissoluyd, nother extenuatid, nother yet quyckly expellyd by vryne.
Besydes these there ar herys of sundry lēgthes, sū an ynche, & sum an handful lōge, sū lōger, & sū shorter: & these ar in colour whytely, & do betokē grefe of ẏ raynes. These ar ingēdrid in ẏ water pipes, which go frō ẏ reines to ẏ bledder, so that as lōg as those water pipis ar ī length, so lōg may those heris also be: which are a grosse & bakyd humor, wrought ī forme of a here. Of these spekyth Hiqpocrates, sayēg: In whose vryn so euer ther doth appere lytle pesis of flesshe, other as it were heris, those same cum frō the reynes: namely if the vryn be thycke. Howbeit these ar sūtimis sene ī soch mens vrines as fele no grefe in the reines, but onle haue fed sū cōtinuīg space on phlegmatike meatys which wil p̄pare mater to soch diseases as thei do also to many other grefes, of

Herys.

4. Apho. 76

which to speke in this place it is mete. But to go on with this thyng that we haue in hād, beside soch ragged scrappes and herys (as I haue spoken of) there appere sumtymys in the grounde of the vryne, & also dysperkelyd abrode in the vryne it selfe, sundry and dyuers kyndys of motys (as it were) whiche do declare that there is greefe dysperssyd in sundry partys of the body. And this now may suffyce, as touchig contētis of euery kinde: therfore now wyl I a lytle repete out of Actuarij of the dyuersytie of iudgement by the placys or regyons of the Contentys.

Motys:

The placys of the Contentys

That grounde which fleetyth nygh to the bottom of the vrynall, beyng in other poyntys also good and mylde, doth betokyn no straunge thyng. But if it be vnconcocte and disformyd, it betokenyth defaute in nature. And if his partys be dysparkelyd a sunder, it betokenyth a dulnesse in nature, whiche doth not resyst the rebellion of noysum humors. so that in soch case there apperyth nede, both of long tyme, and also more strengthe to ouercum that euyll.

The lowest regyon

But

But as it is commendable that the grounde fleete nygh the bottom of the vrynall, so is it dyscommendable yf it lye flatte on the bottom of the same.

Now as touchyng the swymme or sublymation, if it be good in coloure & other ways, then doth it dyffer onely in place from a right ground/and that cummith of an vnnaturall wyndynes, which makyth it to be so lyght, and to fleete aboue his dew place:but if his colour & lyke other poyntes be euyll, yet then doth it betokyn lesse euyll then yf it were in the right place of the groũd. The middle regyon

But now as touchig the thyrd & highest regyon, whiche is the place of the cloudys: yf there appere a lyght and thynne cloude, it betokenyth no small greefe of the hedd. But this difference is there in the cloudys: the better that they be in coloure and substaunce, the farther they dyffer from a ryght good and naturall Content. & therfore nede they longe tyme to returne ther vnto. And contrary wayes: the worse that they are in colour and substaunce, the lesse they are to be blamyd by reason of The highest regyon

their place, which is so moch dysstaunt from the naturall place of Contentys. for this is a generall rule: The lower that good contentys fleete in the vryn (excepiyng allvayes soche as cleue to the harde bottom) the better they are. And contrary ways of cuyl contentis, & soch lyke, the hygher they fleete, the lesse cuyll they betokyn. Now to make an ende of this, you shal obserue a certayne proportion that is betvene the partys of the vryne, & the partys of mannys body. the hyghest parte of the vryne doth betokyn the hyghest parte of the body, namely the hed, & soch other nere vnto hit. the myddle regyon of the vryne, doth represent the myddle partys of man: as the brest, the bowels and the partys about them. the nether regyon of the vryne doth purporte the lowest partys of man, from the bowels downe ward. And if you marke well this proportion, you may the easyer iudge the greses of the partys of man. For when the contentys which in colour & substaunce are naturall, & yet by the abundaunce of vyndynesse be lyfte vp to

The proportion of the regions of vryne, to the partys of man.

vp to the hygher parte of the vryne, it declaryth sum great payne to be in the hed. And in lyke maner, when the sovymme or sublymation doth declare grefe, that grefe must be iudged to be in the myddlemost partys of man: as I sayd before, and so of the other.

Agayne, as this proportion betwene the regions of vryne and the partys of mannys body, doth declare the place in certayn heyght, so doth it in bredthe also by lyke proportion, if you do duly marke ỹ syde vnto which ỹ contẽtys do declyne. And if you marke well what I haue sayd, you may perceyue that ỹ only cause of most soch grefis, whẽ the contentys is only dysordrid in place, cũmeth of an vnnatural windynes: but yet cõmenly annexed w̃ phlegmatike & vnconcoctyd mater. And as this wyndynes doth cause dysorder in the contentys, so it causeth also an other kinde of thinges not to be neglectyd in vryn, & that is bubbils: which sũtymes flote in the ryng or garlãd only, & sũtymes in ỹ middes of the vryn only, & other tymes do couer the hole face of the vryn. Bubbyls.

The bubbyls which stand rounde a bout ouer the garland only, and conty-new without partyng, if they be of the same colour that the vryne is, they de-clare great payne to be in the hed: and that in al partys of the hed, if the bub-byls ioyne together without partyng. But and yf they occupy onely the one halfe of the garland, then is the payne in the one halfe of the hedd / & so furth may you iudge by lyke proporcyon. But if they do parte in sundry placys, and ioyne not al together, it is a tokyn that the paine is the lesser, & cummyth of a weaker cause. The more yellower that their colour is, the greater they de clare the payn in the hed to be. If they be whyte, or rather whytysh, & stande about in the compasse of the garland, they betokyn lytle payne or none. And yf the vryne be thynne with all, they betokyn weakenesse of naturall heate: or els the oppilation and stoppyng of the raynes, namely if there appere no ground in the vryne. This doth Hip-pocrates wytnesse, sayeng: When in the vryne there swymmyth bubbyls, they

7. Apho. 34

they betokyn greefe in the raynes, and also that it shall longe contynew. The reason of the longe contynuaunce (as Galene & Philothe⁹ do both declare) is bycause that the greefe cummyth of colde and tough phlegmatyke mater, which alwayes is longe before it may be ouercum. Plinye also sayth, that that vryn is euyll, which is full of bub- Lib.28,ca.6
byls & thycke: in which, if the ground be whyte, it is a tokyn that there shall be greefe other about the toyntes, or els about the bowels. Howbeit, yet sumtymys the bubbyls ar not an euyll tokyn, but contrary wayes a good tokin of concoction, and declare that nature doth now apply hyr self wholly vn to concoction. and this do the bubbyls sygnify, when they appere in that water, in which they were not sene longe before. and therefore in an Ague, we may coniecture the declynation of it, when we see bubbyls to appere after that sorte: excepte it be so, that they apperyd in the vryne at the beginnyng of the syckenesse, & hath so contynuyd styll: For then they declare greuouse

paine to be in ỹ hed, yea, & that daũgerous if ỹ vryn also be thin in substance. but if the substaũce of ỹ vryn be thicke, then the bubbils ar not so euyl a signe, nother declare so greuous daunger.

Fome. Sumtymes in the stede of bubbyls which do not appere when they shuld, it sufficith ỹ there appere a grosse fome, (as it is sũtimes sene to rise vpõ wyne) & it doth betokẽ euen ỹ same thing that the bubbyls do, especially in ỹ declination of ỹ ague, of which I spake a lytle rather. These bubbyls do appere very thycke about the garilãd, in the vryn of him that hath ỹ yschew of sede, or waste of nature. Sũtymes also there ar sene in ỹ bubbyls certein small scrappes (as you wold say) moch lyke heris in grosse nes. & of soch length the sũtyme that they reche frõ the one lyde of ỹ bubble vnto the other. & sũtymes lõger, & sũtymes shorter. which thinges may cum other of the wastyng of the reynes, other els of the shedyng of nature. The cause of the generation of bubbyls, and also of the dysperpyng and eleuation of the contentes, is an vnnatural wyndines. of which, as there are dyuerse kyndes

moch differig a sunder, partely in multytude, partely in substaunce, & partely also in qualitie. so both the bubbyls engendred of them, dyuersely vary, accordyng vnto those dyfferencis, whether thei be sole & seueral, other iointly menny knyt together. But wyndynes, if it be grosse, then doth it puffe vp soch bubbils/& if it be subtile, thē doth it rather worke a dyspertion in the contentes, & is not able nor meete to cause bubbyls. and hereby may you know the qualitie of the wyndynes, & lyke ways also the quantitie. For ther appereth lesse quātytie of wyndines to be, where the contentys onely are dispersyd, then where soch bubbyls be engendred. Now as touchyng the other qualyties of it, as heate & colde (which ar ẏ chefe qualites in dede, & most actyue) you may iudge them by the colour of the bubbyls. for as pale colour & other low coloures declare coldenes of that wīdines, so high coloures enclynyug towarde yellow or hygher, be certen tokyns of heate. Bubbyls that ar small, & thycke knytt to gether in the garlande of the wyne,

doth

doth betokin a grosse windines, whose cause can not easely be vaynquyshyd / for the grossenes & toughnesse that is in them, wyll not suffer them to swell great, and that causyth them to be so small. And contrary wayes, the greter that the bubbyls be, and the moare boullid, the more they declare that wyndinesse that causyth them to be seuerid from toughe mater. More ouer, the colder that soch wyndynesse is, ỹ lesser greefe is felte of them.

Bubbyls in the vryne of olde men, namely beyng great and large, doo betokyn colde wyndynesse: but sumtyme soch bubbyls ar a sygne of a rewme destillyng from the hed into the lyghtys, especially if the pacient at the entryng of somer were very hotte, and su dyd drinke moch, whiche mater, the hedd beyng dryed dyd draw vnto hym, and dyd destyl agayne parte of it downe in to the lyghtys, whereof cummyth a cough, and parte of it, into the wombe, which therby is moued to laxe.

Of the garland & other lyke thynges.

As

AS I haue compendiouſely, and yet not very ſlyghtly ſpokyn of thoſe former partys, to be conſyderyd in vrin: ſo wyll I brefely ſpeke of a few more, whiche may not be well omyttyd, and ſo make an ende of the Judiciall. Fyrſt therfore in the ouer parte of the vryn, round about the edge of the vryne there apperyth a garland, circule, or ryng, whiche doth there appere, by reaſon that the hygher parte of the vryne beyng thinner then ỹ reſt, and more ſubtyler, & therfore doth not onely more ſoner alter, but doth alſo more redyler declare that alteration. howbeit ſumtyme there doth appere no ryng at all: and that is, when the coloure of the vryn, & of it, is all one, by reaſon of ỹ great force of that cauſe whiche alteryth the vryne: but yet ſo that nature doth matche that humour, and is nother ouercummyd by it, nother yet hath ouercum it. For if nature haue playnly other gotte the victorye, other loſt it, then is there an other coloure in the garland, then is in the reſt of the vryne. Nowe if the coloure of

The garlād

the

the vryne be euyll, & the coloure of the garlande better, it is a tokyn of health: as if the colour of the vryne be yellow, red, or crymsen, or any soch lyke, & the colour of ỹ garlãd be whyte, or whytely, it is a tokyn full of good hope: but when the coloure of the hole vryne is euyll, and the coloure of the garlande worser yet, then is hit an euyll sygne: As when the coloure of the vryne is greene, or purple, and the garlande worse colouryd, then is it a playne tokyn that nature is ouer cum, and that the euyll humoures haue got tyn the ouer hande.

Of these more particulerly doth Egidius entreate, but yet not more truly nor more suffycyently / his wordys are these: If ỹ circule of the vryn be thick and watery, it is a tokyn that the hynder parte of the hedd is oppressyd with phlegmatyke mater: but if it be purpyll colouryd and thycke, then is the fore parte of the hedde ouer thargyd with bloode. A pale and a thynne cyrcule declaryth the lefte syde of the hedd to be troublyd with melancolye mater:

but

but if it be redde and thynne, it betokenyth choler to abounde in the ryght parte of the hedde. A leddy or asshe colouryd circule doth sygnifye the Fallyng Euyll, thorough the great greefe of the brayne. and farther declaryth that soche greefe shall procede by the senowes into the other partys of the bodye. but if after soch a leddye colour there sollowe a reddysshe coloure, that is a good tokyn: for then doth nature gether strengthe agayne, and the powers of the brayne reuyuyth.

If the coloure of the garlande be greene, and the pacyente haue a burnyng Ague, it is to be fearyd lest that the abcundaunce of choler shall cause a Phrenesy.

Blacke coloure in the circule doth sumtyme betokyn mortifycation, and sumtyme onely extreme heate. but these shall you distincte (as I sayd before of the vryne selfe) by the order of the colourys. for if greene coloure went before, then doth the blacke betokyn adustiō thorough heate. but if his colour last before was asshecoloure, then is it a

ſt a tokyn of death, cũmyng thorough the dominion of colde. and thys as touchyng the coloures may ſuffyce for this tyme. Sumtymys alſo you ſhall perceyue a quyuerying and trembelyng in the garland, & that declaryth greefe in the backe bone: and this menny tokyns be takin of the circule or garlãd.

Fatryneſſe. And ſumtymys there wyll appere fleetyng on the vryne a certayne ſcumme or fattyneſſe, ſumtyme lyke droppes of oyle: & ſumtyme lyke a thyn ſpyders webbe: and theſe both doo betokyn the moltyng of the fatte within the body, as Hippocrates wytneſſyth in his Prognoſtykes: how be it in his 7. Apho. 36 Aphoriſmes he doth aſſygne hyt as a tokyn of the greeſe of the raynes peculyerly, ſayeng: In whoſe vryn there fleetyth fattyneſſe, and that moche at onys, they haue payne in the raynes, but ſhall not long endure. This Aphoriſme doth Galen vnderſtand ſo to be true, if that fattynes appere quickly and moch at onys: els yf it cum by lytle & lytle with longer contynuaũce, ſo doth it nott betokyn waſte onely of

the

the fatte about the raynes: but rather thorough out ỳ hole body. which signe yet, is not alwaye euyll, excepte it contynew longe. for if it contynew but a lytle whyle, it declaryth no great euyll.

Stinkyng sauour.

Now to go furth with other sygnes. If the vryn haue a stynkyng sauour, it is euer an euyll sygne/ for it doth betokyn sum putrefaction, more or lesse: as of the bladder onely, by sum blyster or sore in it: & that most certaynly, when the stynche is very great, and there apperyth also scales in the vrin, & matter. but if there be matter in the vryne, and the stynkyng sauoure but meane, then doth it declare the sore to be in sũ other parte of the body. but this euer is true, that matter in vryne is a tokyn of a sore. and if in contynuaunce of tyme the matter and stynche doo abate, it is a good tokyn: but if they other contynew or increase, it is an euyll sygne.

If the vryne doo stynke and there appere no matter in it, then is it a tokyn of sum mortifyeng. For if there be in the vryn meane tokyns of concoction, then is the mortifycation in sum one

of the body: but if the other sygnes in the vryne be euyll, then is that mortification, rather of the hole bodye, then of any one parte of it.

And thus haue I ouer rūne brefely the cheife thynges to be consyderyd in vryne, which (I say) ar appertainyng or annexyd to the vryne it self. how be it two other thynges there ar, whiche though they be more playner thē these other, yet may they be ouer passyd no more then the other: that is to saye, blood cummyng furth with the vryne, and grauell expellyd therwith also.

Blood. Blood cummyng furth with vryne, doth declare sum sore to be in ꝑ raynes or bladder (as Hippocrates writyth in his Aphorismes) other els sum vayne to be brokyn about the raynes / namely if it cum sodenly, & without manifest cause. Howbeit, as Galen, Oribasi⁹, and other dyuerse do declare, & reason also with experience, doth consent) there may appere blood in ꝑ vryn also, if that there be soch a sore in the lyuer, or in the shaite. but in any of these cases, the payne felte in the place, & parte

wyll

wyll vtter frō whence ẏ blood cūmyth.

Now to speake of grauell, Hippocrates saith: In whose vryn there apperith grauell in the bottom, they haue the stone in the bladder, or elles in the raynes, as Galen addith: but cōmenly if the stone be in the raynes, the grauel wyll be red, as Hippocrates declaryth in his syxte booke of his Epidimies. And thus now wyl I make an ende of the Judiciall of vryne. Grauell.

## Of the commodyties & medicyns of vryne. The .11. Chapiter.

The greatest commodytie of vryne is all redy declaryd: that is, that hyt doth declare vnto man, the menny folde diseases whiche happen vnto him/ and thereby, doth not onely geue hym knowledge of the cause, and so consequētly of the cure of the same/ but also warnyth him before of ẏ grefe to cum, whereby he may take an occasyon to eschew it, if he wyll be diligent. Now as this is the greatest cōmodite of vryn, so it hath menny other as wel

in vse of medicine as other wayes, of which I wyll wryte sum, though not all. And first out of Plinie, which re-
Plinye, sytyth straunge operations of the vryn of a Hedgehogge, and of a beast, that ỹ Grekes cal Leontophonon, & more ouer of the beast Lynx, which I omytt now, with menny other: but this wyll I not omyt, that Hosthanes sayth: That if a man let his owne vryn drop vpon his feete in the mornynge, it is good agaynst all euyll. And that it is good for the gowte, we may perceyue by Fullers, which neuer haue ỹ gowt: by reason that their feete are so often wasshyd with it. The same Plinie wry-tyth that the vryn of an Oystryge, wyl do away blottys and moles of ynke. Also that if vryn be temperyd with wa-ter of lyke quantytie, and so powryd at the rootys of treys, it wyll both nou-rysshe them (as menny men say) & also dryue all noyaunce from them.

The vryne also of menne or of oxen temperyd with honye, & geuen to beis, wyll cure them that are poysonyd with the flouer of the Cormier or Cornoiller tree.

tree. And lykewais if beanes be ſteppyd in vryne & water. iiij. dayes before they be ſowyd, ſome iudge that they wyl encreaſe excedyngly. Dioſcorides ſayth, That a mānys owne vryne is good to be dronke for ſtyngyng of Adders, and agaynſt poyſon, and alſo agaynſt the dropſy, when it doth begynne. and for the ſtyngynge of ſee Adders, of Scorpions, and Dragons: it is good to ſoke the ſtyngyd parte with all. The vryne of Dogges is good to ſoke the place that is bytten w̄ a Dogge: & to cleanſe maungyneſſe, and ytchynges, if ſalte peter be addyd thereto. and that that is olde wyl more ſtrōgly cleanſe ſcales, ſcurfe, ſcabbys, & hotte puſchys. Alſo it ſtayth fretyng ſores, namely on the priuey members. Farthermore it ſtynchyth mattering eares, if it be droppid thereinto. and if it be ſodde in the rynde of a Pome Granate, it expellyth wormys out of the earys. The vryne of a Chylde vnder. xiiij. yeare of age, doth cure the toughneſſe of breath, yf it be dronkyn. If it be ſod in a braſyn veſſell with honye, it healyth creythys, & alſo Dioſcorides.

the webbe & the tey in the eye / there is made of hyt & copper, good ſoulder for golde. The dregges of vryne is good for ſaynt Antonyes euyll, if it be noyntyd thereon: ſo that (as Galene doth wyſely adde) the ſore be coolyd fyrſt wt ſum other thyng, and be not burnyng. If it be hette with oyle of pryuet, and layde to the wombe of a woman, hyt wyll aſwage the greefe of the mother, and curyth alſo the riſyng of the ſame. It clenſyth the eye lyddes, & the creythys in the eyes. Dre ſtale beyng temperid with myrrhe, & droppid into ſore eares, healeth the payne of them. The vryn of a wylde boze, is of ỹ ſame vertue, if it be kepte (as Sextus Platonicus writyth) in a glaſſe, & droppid warme into them: but it hath a more peculyer propertye in breakyng of the ſtone, and to expell the ſame, if hit be dronke. Botes vryne dronke euery day, with Spyckenarde, & .iij. ouncys of water, is good for the dropſy / for it expellyth vryne by the ſege, & it curyth paine of the eares, if it be dropped into them. Aſſe pyſſe (as it is writtyn) is

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Mulys stale (as Paulus Aegineta sayth) is good to heale payne in the ioyntes. The stale of Camels & gotes also, doth prouoke sege, & therefore is good for them that haue the dropsye.

Sextus Platonicus sayth, that Botys vryne (if it be dronke (doth prouoke womans termys, and curyth payne in the eares beyng droppid into them: and beynge myxid with mulset wyne, and so droppid into the eares, it drawith out matter if there be any. Sextus Plato. Paulus Aegineta.

The vryne of a wylde Boze with mulset vyneger, is good for the Fallyng euyll, if hit be dronke.

A Dogges pysse temperyd with dust, and layde in wolle, wyll heale cornys meruelously, & destroy wartys.

A Chyldys vryne wyll heale the stynging of a Bee, Walspe & Hornet, if the place be washyd there with.

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and ſhe ſhall be delyueryd ſtrayght.

Columella, Columella ſayth, that the beſt dungyng for yong ſhotys of treys is mannys vryne, namely which hath ſtande halfe a yere. For if you water vynys or apple treys with, there is no dunge that wyll cauſe ſo moche fruyte as hyt wyll do: and not onely that, but it cauſyth alſo the ſauour and the tayſt both of ye apples, & of the wyne to be moch the better. Conſtantinus Africanus ſaythe: that the vryne of a ſheepe or of an ore, with ſum hotte oyle, is good for the greefe of the eares that cummyth of colde. Vryne (as Vitalis de Furno ſayth) frettyth, dryeth, and burnyth: and is good for the greefe of ye ſplene, if it be dronke, as Gentilis writyth. The vryne of a male Aſſe (as the ſame Vitalis ſayth) temperyd with nardus both encreaſe and preſerue heare. and as ſum ſay (by the writyng of Marcellus Virgilius) vryne is of no ſmal nouryſhment: for dyuerſe folke in the tyme of dearth, haue ben preſeruyd by thonely vſe and drinkyng of hit. Also Marcell⁹ the practicioner in the .xxvij

Constantinus Africanus,

Vitalis

M, Virgilius.

Marcellus

Chapiter

Chapiter doth wytnesse: that the vrin of a man is good for dyuerse dyseasys of the wombe and bowels, and namely for the collyke: bycause that partely wt prouokyng of vomyte, and partely by occasyonynge of segys, hyt expellyth strongly all noysum humours. and for the same cause doth commen practicioners keepe hit yet styll in dayly vse.

Ulderycke Hutten also wytnessyth, that he did driue away the Ague abouc viij. tymes, with thonely drinkynge of his owne vryne, at the begynnynge of his syckenesse. And menny styll do vse the same practyse, and it prouyth well. Uldericus Huttenus,

Lyke wayes Marsilius Ficinus writyth, that menny men do vse to drinke vryne for the Pestilence: which thyng dyd Galen wryte long before him, and also Paulus Aegineta. and do testifye also that it preseruyd them that dranke it: at the least way as they thought. Marsilius Ficinus,

All vryne (as Galene writyth) is hotte in vertue, and sharpe (as sayth Aegineta) howbeit, it dyfferyth accordyng to theim that make it: For the hotter they ar that make it, the hotter Galen,

is it also, & lyke wayes the colder vrine cummeth of a colder bodye. Mennys vrin is the weakest of all other excepte tame barrow hogges / for they in very menny poyntes agree with man: but the vrine of wylde bores is stronger.

Mennes vryn is of as strong clensyng vertue, as any thyng els/ & therefore do fullers vse it to scower & clense their cloth. And in cure of greefes also for the same reason, it is vsed to soke & washe maunginesse, & scabbydnesse, and runnyng sores that ar full of corruption and fylth/ and specially if they haue in them putrified matter: and for soch sores on the preuy members it is good, and for matteryng eares, & for scalles and scurfe, if the hed be washed in it. I haue healed with it menny tymes sores on the toes, namely whiche came of bruses, & were without inflãmation, & that in seruaũtes & husbãdmen, which had a iourney to go, & no Physition with them / byddyng them to wette a small cloute with it, and to put it into the sores, & then to bynde a cloth about it/ & as often as they lyst to mak e

to make water, to let hyt fall on theire ſore toes / & not to take the cloth away tyll hyt were quyte hole.

That medicyne whiche is made of Chyldes vryne, called of ſum men, in Greke Chryſocolla (that is to ſai, gold ſoulder) bycauſe men vſe hit to ſoulder golde. This (I ſay) is excedyng good for ſores that ar hard to heale: for this medicyne do I vſe for the cheſeſt, mixyng hit with ſoch other thynges, as ar good for ſoch lyke ſores.

In the tyme of Peſtilence, in Syria menny dyd drinke Chyldrens vryne and mennes alſo, and thought that they were preſerued by hyt.

Of vryne alſo, doe Alchumyſtes make dyuerſe thynges, as ſalte, and other thynges mo.

And mennye other commodyties there be of vryne: as for waſſhynge and ſcouryng, and other lyke, whiche for breefeues I ouer paſſe/ and the rather bycauſe they ar commenly knowen of all folke.

Of the dyſeaſes touchyng vryne, and the remedyes for the ſame.

Now

NOw to come to that I promysed as touchyng the greefes which hynder vryne, or expell it dysorderly, other in tyme oftenner then is meete, other in qualytie, with other facyō then is agreable to it, or lyke other sorte: I wyl breefely wryte, not entendynge too teache the arte of curynge them, whiche wolde requyre a longer treatyse, and a meter place. But onely to name certayne of the most commyn diseasys, and to sett after them soche symple & vncompound medicyns only, which cure those greefes. And though I wryte not now so largely as I onys entendid, another tyme I wyll recompence it. Fyrst therfore touchynge the hynderaunce or stoppyng of vryne: it is not vnknowen that one cōmen cause is the stone, whiche sumtyme is in the raynes, and sumtyme in the bladder. I shewed you before, that commenly you mai discerne those two a sunder by the colour of the graueil: but the more sure token is ỹ greefe in the sycke parte.

Stoppyng of vryne,

The stone,

Now for the cure of the same, doth these medicyns serue, whiche followe.

But

But as I haue alwayes layd, you shall vse them wt the counsell of sum learned Physicion: for there is great difference both of the greefe, & of the medicyns.

Medicyns for the stone, both in the raynes and bladder,

Astra Bacca.
Ameos.
Bower Almondes.
Angle toches sodd
Betony.
Bryony roote.
Bylgrumme.
Chamamell.
Capers barke, namely of the roote.
Carret sedes.
Clotte sede.
Docke roote.
Fenel: sede, & roote.
Botys blood.
Gladyan.
Gromell.
Gumme of Plum tree, & Chery tree.
A hedge Sparow.
Harebell.
Kneholme roote and beryes.
Madder roote.
Hygh Malowes sede & roote.
Mogwort.
Perseley.
Pellyter of spayn which ar blacke
Pyony beryes.
Radyche.
Sampere.
S. Johns wort
Sperage.
Seholme.
Swynes Fenell.
Sothernewood sede.
Tente wort.

Tutsan

Tutsan beryes. Water plantayne.
Wynter Syllofer.

And besyde these, and dyuerse other. Also the stone it selfe that came from a man, beynge brayde & dronken, wyll breake & expell that other within him. Besyde the stone also hit chaunceth the bryne to be clene stopped, by reason of weakenesse of the expulsyue vertue, & sumtymes thorough cloddes of blood, which rest in the shafte. sumtymes also thorough tough & clammy humoures: and sumtyme thorough sum swellynge within the yarde, and dyuerse other wayes also, of whiche the declaration is to longe for this place & tyme: but an other tyme of them I entende too wryte at large, and of all other grefes of mānes body. But to returne to this mater that is in hand. One other stop of bryne there is, which doth not clene let hit, but causeth hit to auoyde lesser then it shulde: & this cummeth of lyke causes as that other laste dyd, saue that the cause is lesse, accordynge as ỹ stay of bryne is: & therfore the cure in both is moch lyke. for if it cum of we-

kenesse

kenesse of the expulsyue vertue, then w̄ the vse of other hotte meates & drikes, those medicyns ar good, which do prouoke vryne, as these be that follow.

Medicyns which do prouoke vryne.

Anise sede.
Alysaunders.
Alkakengi.
Basyle.
Bylgrū.
Cammocke.
Charlocke.
Cheruell.
Carawayes.
Calamus aromaticus.
Cubebes.
Dictany of Cādi
Dragance.
Fumytorye.
Fatchys.
Flower delyce.
Garlyke.
Ground pyne.
Gynger
Helecāpane.
Honye.
Juniꝑ & ȳ beries

Lase sauery.
Lekes. Myntes.
Margerom.
Maydenhere.
Nauew. Nepte.
Negella Romana.
Nettle. Pepper.
Pye Ryall.
Quynces.
Rew. Rosemary.
Rocquete.
Sauyne.
Sage. Sauery.
Tyme.

Ualeryon.
Wylde margerom
Wylde Perseley.
Wylde Tyme.
Water Cresses.
Woodbynde.

with

with menny other, and namely thoſe for the moſt parte, which I named before to be good for the ſtone. but there muſt be diſcretion in the vſe of them. Beſides theſe, is there a diſeaſe named ỹ Strãgury (whiche sũ corruptely call the Stranguryon) in whiche dyſeaſe, the vryne doth contynually drop furth as faſt as it cõmyth into the bladder. and therfore may it well be notyd the fyrſt kynde of ſoch greefes, as prouoke forth, and forther vryne excellyuely. For that Strangury, theſe medicyns followyng are notyd good.

Exceſſe of vryne,

Medicyns for the Stangurye.

| | |
|---|---|
| Alyſaunder. | Sperage. |
| Aſtra bacca. | Seholme. |
| Brokelyme. | Spatula Fetida. |
| Ceder beryes. | Turpentine waſhyd. |
| Ceterake. | |
| Calamꝰ aromaticus. | Wylde Fenell. |
| Bladyane. | |
| Knotte graſſe. | Water myntis. |
| Kneholme. | |

But you muſt conſider (as I haue ofte ſayd)

sayd) that as the dysease may cum of sundry causes, so it must haue sundrye curys. For most cõmenly these ar good that I haue wrytten: yet such may be the cause of the sickenes, that they mai do harme/ therfore take always counsell of sum learned Physition.

Another kynde of excessyue makyng of vryne cũmyth of the weakenesse of the retẽtiue vertue in ꝑ raines/ wherbi the patient pysseth as fast as he drinketh. and that in lyke quantytie. This may I call the flure of vryn, or pissyng euyl: or after the imitation of the Grekes, the pysse gowte. For whiche dysease it is not greatly cõmendable to set furth medicyns w̃ thonly bare names. Howbeit, if I do hyt, I trust no man wyll the rather mysuse them / namely beyng warned so often to take no medicyns without counsell: & specially in this thyng: for sum of the medicyns must be receyued inwardly, and sum of them emplasterid outwardly.

Flure of vryne Pyssynge euyll

The pysse goure

Medicyns for the pissyng euyll.

| | |
|---|---|
| Apples. | Cycorie. |
| Comferye. | Dates. |

Endyue. Paritarye.
Elecampane. Penny wozte.
Letys. Perys.
Lyntels. Pome granate.
Myztell beryes. Purselane.
Nyght shade. Tyne leaues.

Other defaultes there be of excesse of vzyne, as of them vvhiche can not kepe their vzyne, and namely of chyldzen, vvhich pysse their beddes. This dysease cũmyth often tymes of the dissolution of that muscle, which shuld kepe in the vzyne / & therfoze requyzeth cure meete foz it, & vnmeete foz this place, & soche shoztenesse. Wherfoze foz this tyme, here wyll I make an ende, trustig that all men wyll with as gentle herte receyue this my wziting, as I of gentylnes haue take ỹ paynes to set it fozth.

Additions.

Of the dyuersities of coloures, and of the makyng of them.

Bycause that it is not very easy foz euery mã to distincte colours duly a sunder, I thought it good at ỹ ende of this boke, a lytle to touche the distinctiõ & making of them, namely of soch as ar mẽtionid befoze i this boke.

Wylke

Mylke whyte, by the name hit selfe doth sufficiently declare what it is: for hit is the very colour of mylke, though the substaunce nede not to be so thycke in the vryne, as in the mylke / for the colour must be vnderstand seuerall frō the substaunce, both in this & all other coloures: whiche thynge wolde be remembred, for it myght els (as it hath often done) deceyue the symple folke. Mylke whyte

Horne whyte in lyke maner hath his name of ỹ thig that it assimilith most: for it is lyke the whyte & clereparte of a horne of a lanterne, or soch lyke. Horne whyte.

Gray, is lyke the whyte parte of a mānes nayle, nerte vnto the ioynte/ or lyke hore here, that is not very whyte: for Gray is so moch darker then horne whyte, as horne whyte is darker then mylke whyte. Gray.

Pale colour hath a certayn apperaūce of yellow in it, but it is exceding lytle. If you seethe a pese of the rynde of Pome Granate, and then put to hyt thrice as moch cleane water, hyt wyll be a pale coloure. pale.

But if you put therto lytle or none of Flaxen

clene water, it wyll be flaxen coloured ẏ is sumwhat more yellower then pale.

Palewe

After it followyth pallew, which is a kynde of light yellow, sũ thing lyghter in colour then Crowne golde.

yelowe.

For the colour of pure golde (as in an angell or royal) is a right yellow color.

Light saffrẽ

A lyght saffren, colour is that colour that saffren doth make when it is steped in water, and layde lyght on any whyte. For if it be layde on depe, then doth it make a full saffren coloure. For that is called a saffren coloure, whych safferne doth dye, and not that, that is in the safferne it self. For that is a very red, and is hygher then claret, whiche is a meane colour betwene safferne and red: as if it were made of them both myxed together.

Saffren

Red
Claret

Crimsyn

Crymsen is a darke blooddy colour, well knowen by his owne name/but is not in vryne so lyght as it sheweth in cloth. Purple, nedeth not to be moch descrybed, beyng so cõmenly knowen/ howbeit if you wyll see the makyng of it, myxe a darke crymsen w̃ an oriient blew, and it wyll be a purple: And bycause

Purple.

cause that menny men be disceyued in the latyn name of this colour, you shal obserue that it is not that, which in latyn is called Purpureus color (as most men thynke) for that is rather a crymsen / but hit is called more peculyerly Purpura violacea, or Palleus color.

Blew coloure is the coloure of the cleare skye, or of asure. How be it in vryne, it is not so orient: but if you wyl myx pure whyte (as whyte led, or pure lyme) with due portion of right blacke (as cole dust, or other lyke) then ther wyll of these, amount that blew, which is ascribed to vryne. Blew.

Greene is a compownde coloure of blew & yellow duly temperid to gether, & the right greene haue I in this boke called a starke grene. But if the yellow do excede in it, then is it a light grene: and contrary wayes: if the blew do excede, then is it a darke greene. Of this greene doth Dioscorides meane, when he doth say of diuers herbes, that their leaues be blacke: and sumtyme when he noteth whytelynes to be in herbes, he meaneth a lyght greene / though o- Grene Starke grene. Light grene

ther tymes he vnderstandeth thereby a certen howres / of which thig in myne Herball you shall reade more exactely.

Oyly. Oylye colours dyffer frō greene only in their lyghtnesse of hewe, & thynnes of substaunce in the vryne, where they appere.

Lyght. The lyght oylye is sumwhat lighter (or rather brighter & more glitterynge then lyght greene.

Starke Darke So is the starke oylye brighter then the starke greene/ & the darke oylye, then ỹ darke greene, which all cummyth thorough the thynnes of substaūce in the vryne.

Ashe colour Asshe colour is darker then blew, & is made of the same sorte as blew is, saue that it requyreth more of the blacke by two solde. this is the coloure of ledd, I meane in the vtter parte of ledde, which is moche darker then the ynner parte/ though in dede both are one colour, & dyffer only in bryghtnesse, and darkenes. which ought rather to be called the hewe of colcures, then colour.

Blacke Now as for blacke, I nede not to speake any whyt: for as all men doo know hit, so these very letters do shew hit / which though of all other hit be

the

the moſt dedlye, yet is hit ſurely of all the moſt myghty: for hit ouer cũmyth all coloures, & none can chaunge hyt: ſo that well yt may be called the colour of death. For as death ouercummyth all bodyes, ſo blacke doth dampne all colours: beſyde that it is the meſſẽger & token of death, whiche is the ende of all thiges, & blacke the end of colours.

The expoſytion of certayne wordes.

NOw for bicauſe I was enforced to vſe ſum (though but few) termes in this boke, which be not well knowen of ỹ moſt ſorte of men, though a great nõber know them well ynough by oftẽ talkig w̃ Phyſitiõs, I thought it good here to declare ſum certayne of them, for the ayde of the moſt ſiple ſort.

Ages.

Bicauſe that in the iudgement of brynes, the differences of ages ought to be cõſyderyd you ſhall vnderſtand that the cheife differences of them are. iiij. that is to ſaye: Chyldehod, Youthe, Manhod, & Olde age/ for though ther

be cõmely. vij. Ages rekened, yet these be the. iiij. principall, & thother. iij. be cõprehended vnder these. iiij. Chyldehod endureth from thower of byrth, vntyl thende of. xiiij. yeres of age, & is of complexiõ hotte & moist. At thende of. xiiij. yeres begynneth youth, and lastyth tyl the. xxb. yeare / and thys age of all other, is in complexiõ the most temperatest, From. xxb. yeres, vntyll. xxxb. yeres, is the flourishyng of mãhod: but yet that manhod lasteth (though not in full freshnesse) vntyll. l. yeres of age / & this age is of complexion hotte & drye. From. l. yeres forwarde, is the tyme of age peculyerly called / in whiche tyme mãnes nature is colde & drye, and not moyst: as menny do falsely thynke.

Childehod

youth

Manhod

Age

Actiue. o. Alteratiue Brightnes.

Actyue qualities, se ỹ tytle of qualities. Alteratiue vertue, se in ỹtytle of vtues. Brightnesse in bryn must be marked for a seuerall thig from clearenesse. for the brightnes betokeneth the orictnes, & the bewty of the colour, wt a certayne glisterying. And clearenesse is referred to the substaunce of bryn, & is euer annexed wt thynnesse of it. Yet is it a dy-

Clearenes,

uersẽ

uerse qualitie from thynnes. So may an vryne be cleare in substaunce, by the reason of his thynnes/ & yet not bright in colour: & contrary wayes may an vryne be bright in colour, & not clere in substaunce/ but this wold be well ponderid, lest this uecessari distinctiõ cause an negligent confusion.

Criticall dayes be soche dayes, on which there is (or may be) perceyued sum certayn token & great alteratiõ in the syche body, other to helth or death, or cõtinuaũce of syckenes. What these be, more at large I wyl hereafter (God wllyng) declare in a booke peculyerly, bicause it requireth more largenesse of wordes, then is meete for this place. But one thing I must tel you, that the same daies also be called Judiciall/but not Indiciall: for the Indiciall dayes are of an other kynde, but yet associate to these other. Cryrycal dayes.

Judicial dayes

Crudite is the rawuesse of the meate in the stomake, when ỹ natural operatiõ of it, can not duly disgest the meate which it hath receyued: & therfore, the vrine which declareth defaulte of soche Crudite

dygestiō, is called a crude, raw, & vncō-
Cuppynge cocte vryne. Cuppyng is so cōmenly
knowen, that it nedeth no declaration.
Cloddy vryne A cloddy vryne is that which hath
in it cloddes of blood, or other crude
mater, or any clusterynges of diffozme
contentes. Darke groūde is not ment
Darke grounde. of the darkenesse of colour, but rather
of the slenderuesse of substāce, so that it
can scarcelye be dyscerned to be anye
grounde, by reason that hit is so neare
in shape & substaunce to the rest of the
vryne. Dulnesse of colour, is contrary
Dulnes, to brightnesse: so that when the colour
lacketh all brightnesse, then is it clene
dullyd. and what so euer thyng causeth
decay of soch brightnesse, that thyng
Dynerse. dullyth vryne. Those Contentys be
called diuerse, which haue nother their
owne ryght forme, nother any other
certen / but ar all together dysorderyd
and out of forme / rather semynge to
be menny, then to be one.
Duly knytte Duly knytte, is a property of dew con-
tentes, when they are nott tatteryd,
raggyd, nor raggyd, nor flytterynge a
sunder: nor yet ar not so clammyd to-
gether, as towgh fleme, or anye lyke

thyng: but are in a moderate meane betwene both these.

A getheryng sore, is that sore that is caused of the excessyue recourse of humoures into any parte of the body: as a byle, or any other lyke. A getheryng

Haruest. seke Tymes of the yere. Haruest.

Judiciall days: seke Critical days. Judiciall dayes.

Inequalyte of substaũce ĩ vrin, doth appere to be ẏ difformenes & disagreĩg of the partes of it together: as when it is thin in one parte, & thicke ĩ a nother. Howbeit, it is as well vsed for ẏ alteration frõ a meane substaũce to thicknes or thynnes, or other ways vnnatural. Inequalyte

Obstruction, is a stoppinge, commenly of the vaynes and soche great cundytes (whiche conuaye bloodd or any other humoure) so that the thyng whiche they shulde conuaye, can not frely passe, as hyt ought. But if the lyke stoppynge happen in the pores of the skynne, (I meane those vnsensyble holes, by whiche sweate passyth out) so that nother swete, nor any lyke excrement may passe that wayes, then is hyt moast named Oppilation. Obstructiõ Oppilatiõ.

How

Howbeit, as these wordes be sũtymes vsed the one for the other, so they be applyed also to other sundry partes of the body: but euermore thei betoken soche stoppinge in that parte, that natures worke is hindered therby.

Principall membres

Principal members (as to our purpose now) are these .iij. the braine, the herte, and the lyuer.

Passiue

Passiue: seke Qualities.

Putrefactiõ

Putrefaction is commenly knowen to signifie, rottynge.

Qualytyes

Qualyties actyue, ar named heate and colde, bicause they ar more apte & able to worke, thẽ to be wrought. And contrary wayes, dryues & moysture ar named passyue, or sufferyng qualyties, bicause they ar more redy to be alteryd by the workynge of heate and colde, then to worke them selfes: howbeit, yet they do worke also.

The .4. tymes of sicknes

There be in sickenes .iiij. principall partes of tyme to be obserued of Physitians: The begynnyng of sycknes, the increase or augmentyng, the standyng or cheife force of it: & the declination or asswagyng of it.

The

The beginnynge, is from the tyme that syckenes hath ouer cum mannes strengthe, & brought him to lye down, tyll there do appere manifest sygnes of concoction of the mater, whereof the disease cummeth / at whiche tyme the syckenes waxeth fearcer & fearcer: and whyle it so cõtinuyth, that tyme is called the increase & augmenting of sickenesse: but when the violẽce of the sicknesse is at the most, so that the rage of it is at one stay, & nother increaseth nor decreaseth / that time is called the standing stay, state, or cheife strengthe of ỹ syckenesse. And after that the furyous rage of syckenes doth abate and calme his cruell stormes, then is the declinacion of the syckenesse: after which (if the pacient escape, as very few dye in ỹ declinatiõ) then followeth recouerye to health againe. And these be the .iiij. generall or vniuersall tymes of sicknes. Besides these ther be other tymes more priculer, wherof now to speke I nede not. The diuersytie of tymes in ỹ yere ar duly to be obserued / for thei do moch alter mannes body.

The beginnynge

The encrese

The state

Declinatiõ

Tymes of the yeare.

The

The ſpringe The Spring time encreaſeth blood and bringeth al the partes of the body to a temperaunce, as nygh as hit can. For hit of all other tymes is the moſt temperate: nother exceſſiuely hotte, nor colde: nother moyſt, nor drye. but of a iuſt temperature, as Galen proueth abundantly i his firſt boke of tempamēt: where he doth moche blame them that name hyt to be hotte & moyſt, whiche (he ſayth) is of all other the moſt peſtilent ſtate of ayer. This ſpryng, after Galenes mynde, doth begynne aboute the .x. day of Marche, & endeth aboute the .xxiiij. daye of Apryll: ſo that it laſtyth but .vj. wekes & .ij. dayes. For at the riſyng of the Pleiades (whiche is now in our tyme, about the .xxiiij. day of Apryll) he ſayth that ſūmer doth begynne. which ſūmer is in complexiō hotte and dry, & therefore meete to encreaſe choler, which in that tyme doth abounde. The ſommer laſtyth .xj. wekes: Harueſt doth begynne, after Galenes mynde, aboute the .xvij. daye of September, and laſtyth .vij. wekes. The Harueſt, is drye of complexion, but

Sūmer

Harueſt

but nother oncli hotte, nor onely colde, but is distemperate in heate and colde. For in the mornyng & euenyng, hit is colde, & at noone it is hotte. so may it not be called iustly (as moast men doo name it) colde and drye. In this tyme doth melancholy encrease. At the ende of Haruest, about the.vij. day of Nouember doth Wynter begynne. which tyme is colde and moyst, and therfore encreaseth fleme, which is lyke in complexion vnto hit. and the Wynter lasteth tyll the.x.day of Marche: so is it in length, about.xvij.wekes & a half: & then begineth the Spring tyme again. And this is the course of the yere, after Physicke. Other men which entreate of husbandrye, do parte the yeare into iiij. equall partes, geuing.iij.monithys to euery tyme. Vnto the Spring, they geue Febzuary, Marche, and Aprill. to the Summer, May, June, & July. vnto Haruest, August, Septēber, October. & vnto Wiater, they appoynt, Nouēber, Decēber & January. Why the Phylitiōs parte the yeare one ways, & wryters of husbādry anotherways, at more conuenient tyme I wyll declare.

Wynter.

An other sort of these tymes.

Vertues Attractyue Alteratyue Retentyue Expulsyve

Uertues naturall ar. iiij, the fyrst is that which draweth nourysshment into dew places/ & that is called the attractyue vertue. The second, is it that alteryth that nourysshment into a dewe forme to nourysh the body, & is called the alteratyue vertue. The thyrde, is that vertue, which kepeth in the good nourysshment, tyll the alteratyue vertue hath duly alterid it, & therfore is called the retentyue vertue: The fourthe, is called the vertue expulsiue, bicause his offyce is to expel those superfluous excrementes, which ar lefte when the other vertues haue done their offyce duly,

FINIS.

BRITISH 3 JU 92 MUSEUM

# ¶ An vniuersall Table for Judiciall of Urynes.

The commoditie of Judgement by it.
The mãner & order of Generatiõ of v-
When the vrin shuld be taken. (rine.
What Urinall is best to this vse.
What lyght, is best to see an vrine.
How longe it may be kepte before it be
That it ought not to be shaken (sene.
before it be iudged.
That it must bee kepte holy, and not a
parte of it only,

¶ These thynges let iudgement.
Moche shakyng of it.
Darkenesse of lyght.
Ouer bright lyght.
The beames of the sonne.
Colde, and Wynde.
A thycke or greene vrinall: & also
if the vrinall be not due in fashiõ

¶ These alter the vrine.
Diuersite of kynde. { Man. Woman.
Distinctiõ of ages { Chyldhod. Youthe. Manhod. Age.

Complexion. { Sanguine. Cholerike. Melãcholie flegmatike.

Diuerslities of Countryes.

Tymes of the yere { Spryinge. Sũmer. Haruest. Wynter.

Meate and drinke.
Medicines, namely purgations.
Exercise and Rest.
Moche fastyng.
Surfettyng and dronkennesse.
Moche watche.
Long slepe.
Anger.
Feare.
Company with women.
Great solublenesse.
Strong costyuenesse.
Moche vomyte.

¶ These are to be consydered in Aryne.

i. The substaunce. { Thycke. Meane. Thynne.

ij. The quantitie. { Moche. Meane. Lytle.

iij. Clerenesse and darkenesse.

iiij. The sauoure.

v. The māner of pissig { With pain With ease. Willynge. Unwillig.

vj. Colours. { Chrystallie. Lightwhite. { Snowye. Watery. Darkewhite. { milkewhite Hony. Graye. Pale. Flaxen. Pallew. Yellow or golde coloure. Safren. { Lyght safren. Full safren. Clarret

Read.
Crymsen.
Purple.
Blew.
Greene. { Lyght greene: grene as grasse / Starke greene, / Darke greene.
Oylye. { Lyght oylye. / Starke oylye. / Darke oylye.
Asshe coloure.
Blacke.

vij. Cōtētes. { The sedimēt, or groūnd / The sublatiō or swīme / The cloude.
viij. The Crowne or Circle.
ix. Bubbyls.
x. Fattynesse.

xj. Difforme cōtentes { Hearys: lyke red fatchys. / Brānny. grosse fyne. / Scales. / Ragged scraps / Motes.

Matter.

Matter.
Blood.
grauel or stones
Sede.

xii. The Regions { Highest. Myddle. Lowest.

xiii. The ordre
xiiii. Continuaunce and alteration.

These in generall be the thynges meete to be considered in vrine, of whiche particulerly in this booke you may rede, as moch as to this tyme and purpose serueth, More largely haue I written thereof in a booke of the same tytle, but in the Latyn tonge, as more meete for learned eares, & for them that neede more precise iudgement.

## ¶ The Summe of this boke.

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FINIS.

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